

2844. **PHYSICKE,**  
**To cure the most**

ll12 dangerous Disease of  
46 *Desperation,*

Collected for the direction and comfort of  
such Christians as travayling and being  
heavie loaden in their Consciencs, with the  
burthen of their sinnes, stand in danger either  
in time of their sicknesse to fall away from  
their God, through deepe Despaire,  
or else in time of their health, to  
yeelde to one desperate end, or  
other, to the ruine and vt-  
ter confusion of both  
bodyes and soules  
for euer.

By *W.W.*

*Prov. 13. 14. Who can beare a wounded spirit?*

Aug. in lib. de } *Ne desperatione angeamus peccata pro-*  
utilitate peni- } *positus est penitentiae pariter, cuiusque*  
tentiae agenda. } *sperando angeamus. datus est dies mor-*  
tis incertus.

**AT LONDON,**

Printed for *Robert Boulton*, and are to be  
sold at his shop in *Chauncerie lane*  
neare *Holborne*. 1694.







# TO THE RIGHT

Honorable, the Lord *THOMAS HOWARD*, Earle of Suffolke, Baron of Walden, Knight of the most honorable order of the Garter,  
*Lord High Chamberlaine to the*  
Kinges most excellent Maie-  
stie, and one of his most  
honorable priuie  
Counsaile.



Great, manifolde, and  
terrible (*Right Honorable*)  
are the tumults, turmoyles,  
troubles, feares, and angui-  
shes, which the remem-  
brance of sinnes bypast, and present, con-  
ioyned with the carefull contemplation,  
and inward consideration of Gods grie-  
uous threatninges, and wrathfull indig-  
nation set foorth in holy Scriptures, bring  
vnto weake, troubled, and ignorant, con-  
sciences. Great againe is the diligence,

## THE EPISTLE.

and continuall is the wandering to and  
 froe of Sathan, that deadly and mortall  
 foe of mankind, to tempt and assault, to  
 bring to desperation, & deuoure sinners  
 at all times, & in all places; but especially  
 in the dayes of affliction, troubles,  
 plagues, pestilences, and sicknesses; yea,  
 and most of all at the hower of death,  
 when man is at the weakest, and most un-  
 fit and unable to withstand him; when  
 mans memorie fayleth him, and his sen-  
 ces waxe dull, his body is tormented and  
 feebled, his heart faynteth, his wittes  
 decay, and euery part of his body ceaseth  
 to performe and fulfill his due office:  
 then, euen then I say, most vigilant, di-  
 ligent, and busie is that foule feende to  
 vex, trouble, disquiet, to turmoyle men,  
 and to worke blasphemie and desperation  
 in their heartes by laying before the eyes  
 of their consciences al their former sinfull  
 maner of lyuing, and vngodly conuersa-  
 tion, the breach of Gods commaunde-  
 ments, and his greenous wrath against  
 offenders; the unsupportable paynes, and  
 toy-

## THE EPISTLE.

torturing tormentes, death, and damnation; which, are prepared for the wicked with the Diuell and his damned Angels. The consideration of these thinges, and the great negligence, carelesnesse, and contempt of prouiding remedies and phisicke in due time, against this dangerous disease of Desperation, hath moued mee at this present, to employ my Penne, according to that one poore talent which the Lord God hath committed vnto mee to the setting forth of this Treatise following, therby to arme and furnish poore ignorant Christians with some necessarie counsaile, comfort, and spirituall phisicke, whereby they may become the more able and readie in time of neede, to defende themselves; yea, and to propell and driue backe their common enemy: the Diuell tempting and enticing to the most deadly sinne of Desperation.

These my poore laboures (written both for the comfort of my selfe, and strengthening of mine owne Fayth, and for the like good of others, if they will for their

THE EPISTLE.

*owne good, take the paines to reade, consider, and accept thereof) I your Honours poore incumbent of the medietie of the Rectorie of Ruskington in Lincolnshire, the true and vndoubted Patronage whereof lately was the Kinges Maiesties, and now is yours to dispose at your Honours good lyking, haue attempted to send forth to the view of the world under your shielding protection, and patrocinie. And so with my humble petition for th' acceptance hereof, with that submission that best befitteth my selfe, and belongeth to a person of so great place, & calling, I humbly lake my leaue.*

*At Ruskington in Lincolnshire this first of November.*

1604.

*Your Hon. ever readie to be commanded in all Christian dutie,*

*William Willimat.*



## A PREFACE TO THE Christian Reader.



**I**T is a wonder of the world, a wonder to be seriously marked, and diligently considered of; and a wonder being seriously marked, & diligently considered of, worthy to be deeply waighed, and inwardly to be layde vp in mens heartes as a thing most necessarie, profitable, and auailable to Christian pietie, and euerlasting felicitie both of soule and body, to see and to thinke of it, how carefull, watchfull, diligent, earnest, and painefull, almost all the world euery where is to auoyde, to preuent, to cure, and to remedie, all such troubles, crosses, griefes, maladies, infirmities, and sicknesses, as doe or may befall the body : And on the other

The first thing to be wondred at and seriously to be considered of.

*A Preface to the*  
side to see, or finde so few watchfull,  
carefull, and painefull to auoyde, pre-  
uent, cure, or expell the most dange-  
rous wounds of the spirit, the trou-  
bles of the conscience, or Desperation;  
a mischiefe of al other mischiefes, most  
needfull to be looked vnto.

The second  
thing to be  
wondered at,  
& seriously  
to be con-  
sidered of.

It is a wonder to see, and consider,  
how many there are in the world  
which either loath and are astraide of  
bodily sicknesse, or loue & likes health,  
will send for and seeke, runne and ride  
after bodily Physitions, and enquire  
after the best, the most expert & most  
skilfull of them, to learne by their di-  
rection, and to be aduised by their  
counsaile (though it cost their pursse  
full deare) how to purge and auoyde  
such corrupt humours as may breed  
(though not presently bring foorth)  
noysome diseases, and sicknesse: how  
carefull and how scrupulous they are  
to keepe a temperate order and a dyet  
in eating and drinking: and how mo-  
derate they will be in sleepe, and all  
other

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other bodyly exercises : And on the other side, how few there be in the world that will either abate their sleepe, for-goe their pleasures, abridge their dyets, or seeke after the spirituall Physition or prepare physick to purge and expell those dangerous & peccant humors, of notorious and hainous sinnes, which in time will both breed and bring forth the most deadly disease of Desperation, the very Peste of soule and body for euer.

It is a wonder to see, how many abhor, and are afraide of worldly po-  
uertie, and for the auoyding thereof, and for the loue and liking of transitorie riches, will with great carke and care rise vp early, and late take their rest : they will fare hardly, and go clad full barely : they will hazard both bodies and soules ; they will toyle and reare their flesh in vnmeasurable laboures by land and sea, be the weather faire, be it foule, *per mare pauperiem fugientes, per saxa, per ignes* : And yet on

The third thing to be wondred at.



*A Preface to*

on the other side, how few can abide, w  
any costes, charges, or paines, to escape And  
and remedie spirituall decayes: to all,  
uoyde pouertie of conscience, or inuo  
time before it be too late, to beware, ref  
that they be not plunged ere they be, lon  
aware into the most deadly and diue, Any  
lish gulph of Desperation; as though, tho  
saluation, and peace of a godly consci, ord  
ence, were a matter not worthy the, the  
talking of, or labouring for. riti

A thing to  
be lamen-  
ted.

It is a lamentable thing to behold, dor  
how many in the world will vnder, in C  
take and attempt any thing, be it neuer, pro  
so chargeable and troublesome, not  
sluggish nor sleepeie; not carelesse and, and  
slouthfull, but most earnest & watch, he  
full, most carefull & painefull, at euery, cu  
assay; by prudence and prowesse, by, wi  
witte and by warinesse, by counsaile, pe  
and by cunning, by learning and by, pr  
labouring; ambitiously to hunt, gaine, of  
and gape after honour, and vnfatigab, th  
lye seeke to attaine fame, and highly, sk  
account of it to be gazed on, and talked, L  
of

*the Christian Reader.*

bid, with the eyes & tongues of all men:  
And againe, how few take any care at  
all, or once endeavour themselves to  
auoyde shame, and confusion in the  
presence of the Almighty, to become  
glorious in the sight of God and his  
Angels, and to vse and exercise any of  
those good meanes and instrumentes  
ordeyned and appoynted of God for  
the increase of Fayth, Hope, and Cha-  
ritie; and for the weakning and aban-  
doning of all desperation & diffidence  
in Gods infinite mercies, and infallible  
promises.

It is a lamentable thing to marke  
and consider how vigilant, carefull, &  
heedfull many of the wyser, and cir-  
cumspccter sort of men of this world  
will be to escape, and auoyde, all the  
penalties, paynes, and punishmentes,  
prouided and set downe, for offenders  
of mortall mens lawes; how painefull  
they will be in Penall Statutes, & how  
skillfull in euery braunch of the Civill  
Lawes, least they should ignorantly  
incur

The second  
thing to be  
lamented.

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incurre the dangers of imprisonment  
of losse of landes, forfeitures of the  
goodes, or death it selfe.

Many haue  
greater care  
of mortall  
mens lawes  
then of  
Gods lawes.

But the mightie God, the only high  
est Law-giuer, that Lord of Lordes  
and King of all Kinges; Let him or  
deyne, publish, and proclayme his  
Lawes, Statutes, and Ordinaunces, to  
be harkened vnto, obserued, and kept  
and that vnder neuer so rigorous and  
seuere conditions, punishments, and  
penalties, How few men will search  
his Booke of Statutes and Lawes  
How few are afrayde of his not tem  
porarie, but euetlasting threatninges  
and punishments, contayned in his  
Lawes? and how few men regarde  
esteeme, and thankfully embrace his  
couenant of Reconciliation, set foorth  
in his most ioyfull, and comfortable  
Gospell?

And yet most certaine it is, that all  
these aforesayd thinges, so much to be  
wondred at, and so greatly to be la  
mented for; so lightly looked on, so  
smallly

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mentally regarded, and so little thought  
on, & many such other of the like fra-  
ternitie & order of disorders, & finnes,  
being delighted in, and securely conti-  
nued in, without all care or indeuour  
to forsake them in time, by repen-  
tance, and true returning to the Lord,  
do first breed and ingender, and after-  
wardes bring foorth Desperation;  
then the which, all the Furies, and  
Diuels in hell, can not lightly excogi-  
tate nor finde out a greater torment,  
or a more intollerable paine, and that  
because that all other tormentes, pe-  
nalties, and paines, are but temporall,  
and pursue men no further then bodily  
death: but this endeth not with bo-  
dily death, but becommeth eternall.  
Whosoeuer then he be, that is once  
surely catcht in this nette of Despera-  
tion, hee needes no moe accusers to  
come against him, then his former  
vnrepented finnes, which lye at the  
doore to arrest him; his owne heart  
will giue euidence against him, and  
his

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his owne iniquitie will plead him  
be guiltie, and that to his owne face.

Vpon consideration of these thinges  
I haue now in this Treatise following  
(good Christian Reader) endeuoured  
my selfe to set downe, First, a defini-  
tion of *Desperation*; then the gre-  
uoulnesse thereof: after this, certain  
principall causes thereof; togethe-  
with remedies for the same: and lastly  
a generall Preseruatiue against *Despe-  
ration*; arysing of what cause so eue  
To the intent, that the children of  
God; falling by some occasions into  
some degrees of it, (for if it rage in ex-  
tremities, in the opinion of some lear-  
ned Writers, it is an euill incurable  
and vnrecouerable) may with the  
more ease and quietnesse be recou-  
red, and saued as it were out of the  
Diuels clawes; euen out of as grea-  
danger as euer was the poore Sheep  
that *Dauid* tooke out of the Beares  
Lions mouth.

1. Sam 17.

34 35.

Accep

*the Christian Reader.*

im Accept hercof (gentle Reader) with  
ace. so worſe a minde, then I haue attemp-  
ninged to be the writer; and then I doubt  
win not, but it ſhall either miniſter vnto  
oure thine heatt ſome comfortable  
lefin Phicke, or els giue thee  
gre occasion to ſecke,  
rtain reade, or collect  
eathe a better.  
laſtly  
Deſp  
eue  
en  
s int  
n ex  
e lear  
rable  
a th  
coue  
f th  
gre  
eepe  
res o  
accep

*Thine in all christian affection,*

W. W.

The Contents of this Booke,  
entreated of in euery seuerall  
Page as followeth.

**A** Definition of euery thing which is to be d  
puted, or reasoned of, is necessarie, and  
wherefore. Page.

The Definition of Desperation of two sorts. 1. &  
Two kinds of Desperation: the one wicked, the  
other good and holy. Page.

Three things especially to be noted in the Tre  
tise of Desperation.

God is constant and faythfull: and how, and  
wherein.

The due tie of the faythfull towards God, in r  
gard of Gods faythfulnes towards him.

The horribles of the sinne of Diffidence, Mistrust  
or Desperation.

When especially the Diuell deginneth to tempt  
Desperation.

What kind of Phisicke and surgerie the Diue  
practiseth.

The absurd dealings of such as yeeld to desperation.

What great inconueniences they fall into, the  
yeeld to Desperation.

Saint Bernard his opinion concerning the hainou  
nesse of the sinne of Desperation.

Scilla and Charybdis not so dangerous as De  
peration.

The dangers of Desperation. 10. & 11.

Of the degrees by which the Diuell draweth me  
into Desperation.

The Diuel the chiefe cause of Desperation.

The forerunners of Desperation.

Wh





# Of Desperation.

## CHAPTER. I.

*The first Chapter conteyning the Definition, and Diuision of Desperation.*



*T. Cicero*, that most worthy Father of the *Romane* eloquence, was of that minde, that euery thing which was to be reasoned & disputed of,

A definition of euery thing which is to be disputed or reasoned of, is necessary, and wherefore.

should first begin at the Definition thereof, that so it might briefly be vnderstoode what the substaunce of the matter was, whereof reasoning or disputation was to be holden : Of the like opinion & minde am I at this present, concerning the dangerous peste of most wicked and damnable Desperation; being the matter which now I haue in hand (through Gods assistance) to write of.

B.

The

Definition  
of Despera-  
tion is of  
two sortes.

The first De-  
finition of  
Desperation

The Definition then of Desperation, I finde and read to be of two sortes and concerning the wordes, and yet in sense, and substance of matter little differing one from the other: Whereof the one is, *Desperatio est horribilis mentis & cordis sensus conscientie trepidatio ex sensu ira diuina propter peccatum concepta cum metu eterna damnationis sine ulla expectatione venie*: Desperation is an horrible feare, or trembling of the minde & heart or conscience, conceyued through a sense and feeling of Gods wrath for sinne; with a feare of eternall damnation, without all expectation or hope of pardon or forgiuenesse thereof.

The second  
Definition  
of Despera-  
tion.

The other (which is a farre more auuncient Definition) is this, *Desperatio est malum quo quis diffidit de voluntate dei, aestimans malitiam suam magnitudinem diuinae misericordiae & bonitatis excedere*: Desperation is an euill through which a man mistrusteth dispaireth vtterly, and is past all hope of the good will of God, verily thinking that his naughtinesse, or sinnes excell the mercies and goodnes of God according to that saying of the first desperat man Cain; *Mine iniquitie is greater*

Of Desperation. 1.Chap. 3

then can be pardoned. Genes. 4. 13.

Thus it being made plaine and easie what Desperation is, by these aforelayd Definitions, it followeth in the next place, (to proceede after the same order that the layd Cicero vsed) that I speake of deuision of Desperation; which I likewise find and reade to be of two kindes: the one a wicked kind of Desperation of Gods promises, power, goodnes & mercie towards sinners, the matter which heere I am to entreate of: The other an holy Desperation of a mans owne power in the obtaining of eternall life, conceyued and wrought by a sense or feeling of a mans owne defectes, infirmities, and corruptions. Concerning this former kind of Desperation, being especially the marke which I would haue poore silly distressed soules to haue a diligent and a watchfull eye vnto, to the intent that both my selfe, and my poore brethren, lyuing and warring yet with mee in the militant Church of Christ heere on earth, may be the better forewarned (for that as the say *Tela prauisa minus nocent*) of this most subtrill and deadly stratageme, concerning this most dangerous and farall assaulting en-

Two kinde  
of Despera-  
tion: the  
one wicked  
the other  
holy.

4 *Of Desperation. 1. Chap.*

gine, of the arch-enemie of our soules, this deepe Despaire, and diuellish soule-poyson, I haue thought good by the penning of this short Treatise, to put my selfe and others in remembrance of these three poyntes; to wit, first of the haynousnesse, greuousnesse, & perniciousnesse of Desperation: Secondly, of the causes thereof: and thirdly of the remedies.

Three things  
specially to  
be noted in  
his Trea-  
tise of Des-  
peration.

CHAP. II.

*The second Chapter, wherein is described how  
haynous, greuous, hurtfull, and pernicious,  
the sinne of Desperation is.*

**I**N sundry and manifold places of holy Scriptures are we taught, that *God is faythfull*: faythfull in his wordes, and true in all his promises: *All the promises of God are Yea and Amen*: Faythfull in his mercies, for they neuer fayle: Faythfull, iust & true, are his wayes; according to the Song of the holy Angels, *Reue. 15. 3.* Yea moreouer, God is carefull for the Faythfull, and hath promised to be *their God*, and they shall be his people. It is thy

1. Cor. 1. 9.

2. Thef. 3. 3.

1. Iohn. 1. 9.

2. Cor. 1. 20.

God is con-

stant & faith

full, and

how, or

wherein.

Reuel. 15. 3.

2. Cor. 6. 18.

ductio

Of Desperation. 1.Chap. 3

duetie therefore, ô man ! to doe God this honour, to beleene without all wauering, doubting, or despayring ; that God hath both Power and Will to do all thinges that he promiseth, and not to permit any such cogitations, thought, or conceits, once to enter into thine heart, as that God should prooue himselfe a lyar ; or that it shall not come to passe, which he hath promised. But if thou once suffer the distrust and diffidence in Gods promised mercies (through the multitude of thy finnes, and the greuousnesse of thine offences, through the nature of sinne it selfe and the craftie ingestion and suggestion of Satan) to take hold of, and possesse thine heart : O horrible & greuous is this last sinne of Despayring, which thou addest to thy former finnes. So hainous, so hurtfull and pernicious, is this thy sinne of Diffidence and Distrust in Gods mercies to be obtrayned, according to his promised Word, that I may say of thee, as *S. Augustine* sayd of *Iudas* the traytor, *Non tam scelus quod commisisti, quam indulgentie desperatio facere penitus interire* : Not so much the sinne which thou hast done, as thy despaire of forgiuenes, hath vterly

The duetie of the faithfull toward God in regard of god faithfulness towards him.

The horribleness of the sinne of diffidence, mistrust, or desperation.

Aug. in Lib. de uilitate penitentia agenda.

Ier. super  
Plal. 8.

When especially the  
Diuell be-  
ginneeth to  
tempt to  
despaire.

cast thee away. Surely *Iudas* his despaire  
and distrust (according to *S. Augustine* his  
opinion) was a more greuous sinne, then  
his treason in the betraying of his Mai-  
ster. Whereunto agreeth *S. Iero. Magis*  
*inquit offendit deum Iudas in hoc quod despe-*  
*rando seipsum suspendit, quam in hoc quod*  
*deum tradidit. Desperatio enim reddit ho-*  
*minem maledictum, & protectione dei indig-*  
*num.* *Iudas* (sayth, *S. Ierome*) more of-  
fended God herein, that in despaire he  
hanged himselfe, then in that he betrayed  
his Lord and Maister; For Desperation  
maketh a man accursed, and vnworthy for  
Gods protection. And thus likewise  
*Cam* his despayring in Gods mercie after  
his murder committed, was a more  
greuous sinne, then the shedding of his  
brother *Abel* his blood: For to adde  
Despayre to former sinnes, is to draw  
sinne after sinne as it were with Cart-  
roopes, to heape sinne vpon sinne, to full  
fill the measure of iniquitie, and so to pur-  
chase swift and most certaine damnation.  
It is in deede the fashion and olde wont  
of *Sathan*, to perswade man (when he  
hath once committed many haynouse  
sinnes) after his other sinnes, to Despaire



and so to commit the greater sinne after  
the lesser: which is as much as if an vn-  
learned ignorant and a murdering Phi-  
sition should cause his Patient for the  
remedyng of a litle cold taken, to drinke  
the iuice of Hemlocke, which by adding  
cold to cold, is most sure to bring present  
death: Or as if a man hauing an Ach in  
one of his fingers, should cut off the whole  
hand to take away the Ach of a finger.  
Euen such like Phisicke and Surgery doth  
the Diuell practise to minifter vnto  
lewde and wilfull sinners, when he entice  
theth and draweth them after many prece-  
dent haynous sinnes, through despaire of  
after finding mercie & forgiveness to shorten  
more their liues, by killing and murdering  
of themselves, by poysoning, by stabbing,  
adde by throat-cutting, by drowning, by Indas-  
draw like hanging of themselves; and finally  
Cart by casting off all vse of Fayth, all vse of  
hope, and so quite to despaire of Gods  
pmercies then the which, what can be a  
more dangerous course for any man to  
vnto yeelde vnto? What can be more foolish  
nor contrary to all reason, if a mans reason  
were not blinded and bewitched that he  
could not see nor perceiue, nor consider

Note what  
kind of phi-  
sicke & sur-  
gerie the  
Diuell  
practiseth.



The absurd  
dealings of  
such as easi-  
ly yeeld to  
desperation.

well of it, then whiles a man is afraide of  
water, presently to cast himselfe head  
long into it, and so seeingly and wittingly  
to drowne himselfe? or then whiles a man  
is afraid of fire, presently to runne into it  
and to dispatch himselfe therein? Or whiles  
a man is afraid of hell fire, out of hand  
most desperately to plunge himselfe into  
the daungers thereof?

And yet such as these are the perswa-  
sions, and temptations of the Diuells, to  
a man whose barking conscience conti-  
nually pangeth and plagueth him for his  
sinnes.

Such as these are the fruites of the most  
monstrous sinne of Despiaring of Gods  
mercy and grace.

May not he be accounted worse the mad  
that is so forward and ready to yeeld vn-  
to, and to follow after the Diuels whistle  
alluring & enticing vnto desperation; see-  
ing it is no meanes to diminish, but to en-  
crease sinne, and the rewardes of sinne  
seeing that it is no reliefe, but an euera-  
sting burthen and griefe of the soule seeing  
that it is not a deliuerie of the soule, but a  
certaine destruction of the soule seeing  
it is not a redemption, but an vndoubted  
con-

Marke this  
o man, least  
thou yeelde  
to despera-  
tion before  
thou be a-  
ware what  
great incon-  
ueniences  
thou yeel-  
dest vnto.

condemnation of soule and body for euer.

And finally, seeing that it chaungeth temporall grieſe into eternall grieſe, and the panges of conſcience into the paines of hell for euer. And thus is verified that ſaying of Saint Bernard, *Desperatio auget peccatum, Desperatio maior eſt omnibus peccatis, Desperatio peior eſt omni peccato*: Desperation encreaſeth ſinne: Desperation is greater then all other ſinnes, Desperation is worſe then all other ſinnes.

This is a thouſand times worſe then the dangerous rocke Scilla, againſt which ſo many poore Mariners haue daſhed their Shippes, to the great loſſe both of Shippes, goodes, and liues: or then that no leſſe dangerous gulfe Charybdis, which hath deuoured vp ſo many paſſengers: For at this unfortunate and deadly rocke of Desperation, many thouſandes of poore ſoules, overcharged with the burthen of their iniquities, and turmoyled in their conſciences with the waues of fearefull thoughtes, and troubleſome conceites by the bluſtring blaſtes and ſurgy ſtormes

S. Berbards opinion concerning the hainouſnes of the ſinne of deſperation.

Scilla and Charybdis not ſo dangerous as deſperation

stormes of Gods vengeance threatned  
 against sinners, both haue and dayly doe  
 make dangerous & fearefull shipwracke.  
 This is a worse dungion for both soules  
 and bodyes of poore desperate sinners,  
 then was the Denne of Lions into the  
 which the Rulers, Officers, and Gouver-  
 nours of King *Darius* caused *Daniel* to be  
 cast, and closed vp: Yea, and this is se-  
 uen times worse then the seuentimes ho-  
 ted burning Ouen or Fornace, into the  
 which that proud Idolatrous King *Nabuchadnezzar* commaunded *Sidrach*, *Mi-  
 sach*, and *Abednago*, the true Seruantes  
 and worshippers of the onely true and  
 euerliuing God, to be cast in. This is  
 that incurable remedilasse, and desperate  
 fore wounde and meladie, which the  
 Prophets of God *Ieremie* and *Micha*, in  
 their dayes complayned of among their  
 people. This is that great stoppe and lee  
 that hindereth and resisteth Gods holy  
 Grace from flowing and entring into the  
 soules of sinfull men. This is the Axe  
 that heaweth and choppeth a sunder the  
 Chaynes wherewith God in his great  
 mercie and mercifull kindnesse, would  
 draw the heartes of sinners vnto himselte  
 by

Dan. 6. 17.

Dan 3. 19.

Jerem. 3.

Mich. 1.

ained by Repentance; whereof speaketh the  
y doe Prophet Ozeas. Trust in the Lord, and do  
ackee good, sayth the holy Ghost by the Prophet  
oules David: where he placeth & setteth trust  
ners, in God in the first place, and doing good in  
to the second: trusting in God, goeth before  
ouer-as the Mistis, and doing good, followeth  
to be and attendeth on as the Hand-mayde.  
is se- For as it is sayd, *Spes alit agricolas*, were it  
hoa- not for Hope, the Husband mans heart  
the would burst; Hope nowrisheth his heart:  
Na- Euen so Dispaire and Diffidence, or di-  
Mi- strust in God, is a Stepmother to well  
antes doing, and draweth backe from doing  
and good; according to the saying of a learned  
his is Writer vpon the sayd 37. Psalme, *Despe-*  
erate *ratio & diffidentia abstrahit ab omni studio*  
the *boni, nam cogitat omnia fieri frustra: ita*  
as, in *namq; ex spe & fiducia promanant mortaliu*  
their *conatus, ut exipsis conatibus satis liqueat quid*  
d let *quisq; sperat*: Desperation and Mistrust  
holy draweth backe from all desire of well  
to die doing, for it thinketh all to be but lost  
Axe labour: for so doe all mens labours and  
r the endeouours flow and spring from Hope  
great and Trust, that cuery mans doinges doe  
ould plainly testifie what he hopeth or trust-  
h selfe eth for.

Ozeas. 11.

Psal. 37. 3.

Musculus in  
Psal. 37. 3.

Desperation  
draweth  
men backe  
from all wel  
doing, and  
why.

And

And now let this suffice briefly to give  
a taste how great and greivous hurtful  
and pernicious this sinne of Desperation  
is.

### CHAPTER. III.

The third Chapter conteyning the chiefest  
and most principall causes of Despera-  
tion.

THAT memorable and notable saying  
of S. Gregorie in one of his Homilies  
mooueth mee to thinke, and heere to  
committe to writing, that one cause of  
Desperation, and not the least, but rather  
the primarie and principall cause of a  
other, ariseth from the subtile, cunning  
and cosoning, counsaile, inducement, per-  
swasion, and allurement of the Diuell: for  
sayth S. Gregorie, *Quum in graui peccato*  
*miser homo labitur: suadet ei diabolus*  
*peniteat, ne confiteatur, peccatum leue et me-*  
*dicum in corde affirmat: misericordiam pro-*  
*dica: longum spacium vite promittit, perma-*  
*nere in peccato suggerit, ut sic in contemptu*  
*dei, & desperationem sui inducat & pereat.*  
When wretched man slippeth into some  
greivous sinne, the Diuels counsaile

Greg. in  
quadam  
Hom.

to give, that he repent not at all for it, that he  
 might confesse it not: hee tels him in his heart,  
 that it is but a light and small offence: hee  
 sayes, God is full of mercie, he promi-  
 seth him long life, he suggesteth vnto him  
 to lie still in sinne, that by these meanes  
 he may bring him at the last into con-  
 tempt of God, and into vtter Despera-  
 tion, and so he may become a cast-away  
 for euer. Heere doth *S. Gregorie* in most  
 manifest and plaine wordes describe, and  
 decipher the Diuell himselfe to be the  
 author, and so consequently the chiefest  
 cause, and cause, of this horrible soule  
 furthering Disperation; and heere also  
 of both he set downe by what steps and  
 degrees hee bringes and leades a poore  
 carelessle wretched man into Despaire.  
 Now consider this moreouer, that if  
 that archenemie of mans wel-fare,  
 durst very boldly and sawcely without  
 any bidding, presume to thrust himselfe  
 into Gods presence amongst his holy  
 angells; if he durst so subtely and cun-  
 dlingly, dissemblingly and lyingly, as-  
 sayle and assault our fyrste Parentes  
*Adam* and *Eue*, beeing yet innocentes,  
 stayned, and pure from all sinne:

Nay

The degrees  
 by which  
 the Diuell  
 draweth  
 men on into  
 desperation.

T  
 to  
 Iob. 1.  
 Gen. 3.



Math. 4.3.

The fore-  
runners of  
desperation,  
except wee  
looke to our  
selues in  
time.

Nay more then al this, if he durst approch  
and with diuers temptations assault and  
allure *Christ Iesus* himselfe, both God and  
Man; and yet Man free from any spot  
or blemish of sinne, endeouoring himselfe  
to the vttermoſt of his skill and power  
if it had been possible, to haue brought  
him, and wrought him to his owne wicked  
will. Alas, is it any maruaile then  
he doe as diligently and busily bestir  
himselfe with his manifolde wyles, and  
guyles, to assaile vs weake, poore, and  
miserable sinners? Who (without the  
dayly and howerly strenghtening of  
Gods holy spirit) are of ourselues prompt  
apt, and ready, euery hower to decline  
and fall away from God, and to fall vnto  
Idolatrie, blasphemie, periuurie, murthe  
whoredome, theft, pride, disobedience  
and what not; wherein, after we be once  
plunged ouer head and eares, and ouer-  
runne with the guylt of many sinne  
then will *Sathan* lay about him, and ap-  
ply his busines like a most valiant Cham-  
pion, to catch vs in the most dangerous  
snare of all other, euē deepe Despaire.  
Hee will challenge our soules by the  
iustice of God, let vs say against him  
wha



whatsoever we can, and argue against him as long as we will, yet will he insult, reioyce, and reply, saying: Neither Gods mercies, nor Christes merites, can any thing helpe, but thou must needs be damned, so lightly heretofore hast thou esteemed God, and his preceptes; so smally hast thou regarded *Christ Iesus* and his merites, or rather so willingly, wittingly, and seeingly, hast thou vilipended, and contemned them; and so obstinately, carelessly, and desperately, troden them under foote, that euen as thou hitherto hast made no reckoning of God, and hast not opened the doore of thy heart to receiue him, and giue him entertainement when he stood without & knocked to be letten in there; so now God will require thee with *legitationis*, with like for like: hee will make no reckoning of thee, hee will not open his eares vnto thee when thou cryest vnto him, hee will not let thee haue though thou aske, hee will not let thee finde though thou seeke, hee will not open vnto thee though thou knocke. Behold now art thou tossed like waues of the Sea, thy Fayth wauereth betweene Hope & Dread, and therefore canst

What the Diuell will obiect against vs, to bring vs to despaire.

canst thou receiue nothing at the Lords handes : with these and infinite such like disputations, will *Sathan* set vpon, & vex the very elect of God, to bring them (if were possible) to Desperation. And the elect shall be thus sifted, (as *Peter* was) in what case then shall the wicked and reprobate be?

The second  
cause of des-  
peration.

### CHAPTER. III.

THE second cause of Desperation, ignorance of God, and want of knowledge of the will of God, vnto mankind reuealed by his holy word : for as ignorance of the Scriptures, as it was pronounced by the mouth of *Christ Iesus* himself speaking against the *Saduces*, concerning the resurrection of the dead, was the cause of that their so great error : Euen likewise the ignorance of God, is oftentimes the occasion and cause of Gods heauy displeasure, and so of diuers and sundry inconueniences and mischieses : and among the rest, it is also a cause of the cursed Desperation, as writeth *S. Bernard* : *Utraq; cognitio dei, scilicet et tui, necessaria est ad salutem, quia de ignorantia*

Math. 23.

2 king. 17. 26

psal. 35. 10. 11

Prou. 28. 29.

30. 31.

Esa. 1. 34.

Hose. 47.

Ephes. 4. 18.

Bern. super  
Cant.

*qui venit superbia, ac de dei ignorantia venit desperatio.* The knowledge both of God,

and of thy selfe are necessarie vnto saluation, because out of the ignorance of thy selfe, ariseth pride; and likewise out of the ignorance of God, commeth Desperation. Out of this ignorance of God, must Desperation needs arise: for how can it otherwise be, but that hee that is altogether without any knowledge of God, must despaire to receiue any good thing of him? For as no man can take pleasure nor any profite by hid and vnknown Treasure: so no man can looke for grace, mercie, and forgiuenesse of finnes, or any other benefite or good gift from his handes, of whom he is vterly ignorant, & of whom he hath no knowledge.

Ignorance  
the mortice  
of Desperation.

## CHAPTER. V.

He third Cause of Desperation is the great seruitude or bondage of sinne: with which, who soeuer is clogged, he becommeth thereby the Seruant of finnes in 8.34. And the wofull and hurtfull effects of finnes, are the procurements of

The third  
cause of des-  
peration.

C,

Gods

the wofull  
d hurtfull  
eates of  
anes.

Gods curses and plagues vpon bodyes,  
soules, landes, children, stocke, croppes  
and euery thing els that a man hath, or  
goeth about, at home or abroad, in towne  
or in fielde, in citie or in countrie, by land  
or by Water. *Dent. 28. Leuit. 26.* Sinne  
hardeneth the heart. *Heb. 3. 13.* It fighteth  
against the Soule. *1. Pet. 2. 11.* It gnaweth  
and tormenteth the conscience. *1 Sam. 2.*  
*31.* And so bringeth men into the most  
damnable gulf of Desperation, where  
multitudes of Worldlinges, Matcheu-  
lians, Epicures, and impious Atheistes are  
dayly implunged, and irreuocably drow-  
ned for euer.

## CHAPTER. VI.

The fourth  
cause of  
desperation.

**T**HE Fourth cause of Desperation is  
many gather to themselues vpon the  
wordes of Christ in *Math. 7. 13.* *Strait is*  
*the gate, and narrow is the way that leadeth*  
*unto life, and few there be that finde it.* And  
againe out of *Math. 20. 16.* *Many are*  
*called, but few are chosen.* And againe out of  
*Luke 13. 24.* *Striue to enter in at the strait*  
*gate, for many, I say vnto you, will seek to*  
*enter in, and shall not be able : All will*

places do plainly teach, that few shall  
be saved; for in bidding to strive to en-  
ter in, *Christ* giueth vs to vnderstand that  
saluation is not an easie matter, but a matter that  
requireth great strife, paynes, and earnest  
Sinnelience against the World, the Flesh,  
and the Diuell.

awed Vpon these considerations, many be-  
come in to feare, and to tremble, to stagger,  
and to doubt, whether they may thinke  
themselves to be in the number of those  
which shall be saved yea or no; and so  
they are drawne into Despaire, whiles that  
they drowe find this present euill world against  
them with all the baytes, snares, nettes,  
and lures, pleasures, and profites thereof,  
catch them, fetter them, and entangle  
them, whiles they finde their owne flesh,  
their owne corrupted nature against  
them; their reason poysoned, their willes  
Strained affections blinded, their naturall  
at leadedome, concupiscences, and lustes, mi-  
ne it. Airing strength to *Sathans* temptations,  
Many ling part againg them, dayly & how-  
line ouer ready to betray them into his hands,  
the strales that they see and perceiue euen  
will seek of Diuels, euen all the Diuels in  
All will against them, with all their craftie

The feare  
and doubt  
of many

The great  
& manifold  
aduersaries  
to mans sal-  
uation, all  
which the  
Diuell vseth  
as meanes  
to draw men  
into depe-  
ratione

heads, marueilous strength, infinite wile  
 cunning deuises, deepe sleightes, & trye  
 temptations, lying in ambushe againe  
 their poore soules; and who seeth not that  
 thousands are caried hedlong to destru-  
 ction through the temptations of either the  
 world, the flesh, or the Diuell. And thus  
 are we poore wretches in a most pittifull  
 case assaulted & betrayed, on euery side

## CHAPTER. VII.

The first  
 cause of  
 desperation.

Sundry  
 kindes of  
 crosses and  
 afflictions.

**T**He first cause of Desperation arys  
 from the manifold crosses & afflictions  
 of this present life: for from hence it  
 that some men being dayly ferrited, fol-  
 lowed on, and euen almost pressed down  
 with temporall afflictions & troubles,  
 penurie, pouertie, hunger, nakednes, sic-  
 kesnes of body, troubles of minde, vnquie-  
 suggestions of the flesh, temptations of  
 Diuell, persecutions, imprisonments, losse  
 of friendes, losse of goodes, losse of go-  
 od name & fame, a wicked, crooked, and  
 forward mate in matrimonie, disobedience  
 vntoward children, vnkind & vnthankful  
 friends, vnderferued malice, enuie, and  
 hatred of frowarde neighbours, and m

other such like crosses, as dayly in one  
 sort or other befall men: When they once  
 seele them selues touched & tryed here-  
 with, anone they take occasion hereby to  
 cry out, and lamentably to howle, and Jerem. 20.  
 curse the day wherein they were borne,  
 to call that an vnhappy hower wherein Jerem. 15.  
 their mothers brought them forth, to  
 wish they had died in their birth, and that Job. 3.  
 they had perished so soone as they came  
 out of their mothers wombe; that some  
 will might fall vpon them & ouerwhelme  
 them, that so they might shortly be rid  
 of their paines: Yea they will not be  
 perswaded that these thinges are sent of  
 God (for the most part) to such as he lo-  
 ueth, but rather to such as he hateth; and  
 that neuer a louing Father will handle his  
 children so as they are handled. Now the  
 diuell most subtilly lying in wayte for  
 advantage, taketh hold on this their  
 weaknesse, and strueth by little and litle  
 to such occasions as these to worke vnto  
 desperation in them; and by these meanes  
 sometimes forceth some to some sodaine,  
 stretched, and desperat endes.



## CHAP. VIII.

The sixt  
cause of des-  
peration.

Long cus-  
tome grow-  
eth into a  
second na-  
ture.

**T**HE Sixt cause of Desperation is long custome of sinne, where by a man yeth and submitteth himselfe as an obedient and ready bondslaue to the Diuel little respecting, if not vtterly concerning both God and his word, whose conscience through giuing himselfe over to impuritie & filthinesse of life, is waxed hard in iniquitie, and corrupt wayes, as it were burned with a hote Iron, so that he is now past all sense and feeling of God, and this long custome groweth as it were into a second nature (in proccesse of time) which to expell is a matter of great difficulty. This is it which the Prophet *Jerem.* meant, where he affirmed that it is hard a thing for such to doe any good, who haue beene continually inured with the using of euill, as it is to wash a Black Moore or Aethiopian skinn white: or to change the spots of a Leopard: therefore according to our English adage, as that which is bred in the bone, will neuer lightly out of the flesh: so an old or long custome of any vice, be it of ly-

swearing, gaming, drinking, whooring, or any other such like, will seldome or neuer be remedied: whereby it oftentimes cometh to passe, that in the end the Diuel by this meanes hauing laide a foundation so fitting his purpose to worke on, bringeth his olde customers to dispaire.

## CHAPTER. I.

*The first Chapter concerning the Remedies against the temptations and assaults of Sathan, being the first speciall cause of Desperation, before intreated of in Chap. 3.*

**T**O meete with the dangerous and manifold temptations of *Sathan*, that great enemie of mankinde, where-with he continually after other sinnes first committed, laboreth to bring vs into the deepe gulph of Desperation; It shall not be amisse, nay rather it shall be our best course and remedie, to learne and practise that most sure, safe, and excellent counsaile, which the holy Ghost giueth by those two worthy Apostles of our Saviour Christe *S. Paule* and *S. Iames*: *Ephes. 6. 1am. 4.*

C 4.                      whereof

aint Paule  
nd S. Iames  
heir coun-  
aile against  
he tempta-  
ions and  
ssaules of  
athan.

whereof *S. Paul* sayth, *Put on the whole armour of God, that ye may be able to stand against the assaultes of the Diuell.* &c. *S. Iames* sayth, *Resist the Diuell, and he will flee from you*: that is to say, wee must stricke against all vnlawfull and forbidden lustes by which he eggeth, draweth, and haleth ab men from sinne to sinne, from bad to worke, and finally to Desperation, the worst of all sinnes.

Had *Cain* thus resisted the Diuell, he had neuer been so far drawn (as he was) from saythlesse hipocrisie, to enuie; from enuie to murther, and from murther to Desperation. Had *Iudas* the traytor thus resisted the Diuell when he by his entise-ment first yeelded to couetousnesse, and so for a litle filthy lucre to betray his most louing, gentle, and kind Lord & maister he had not from those sinnes one in the necke of an other finally fallen into despair, wherein he became his owne hangman, to the euermore testimonie of his owne damnation.

Full worthy therefore, and very needfull in this case, is *S. Iames* his counsaile *Resist the Diuell.* &c. yea and that in the beginning.

And S. Paule goeth further on with the  
 like good counsaile, and setteth downe  
 very plainly, with what maner of Ar-  
 mour he would haue Christians to bu-  
 y and furnish themselves with, that so  
 they may be found the more readie and  
 able to encounter their generall enemies  
 temptations: As first, with *Veritie*, or  
*Trueth*; which is in the arming of them-  
 selves with true and sincere knowledge  
 of God. *Tit. 1. 1.* In the true service of  
 God without hypocrisie, in *Spirit and*  
*trueth. Iosua. 24. 14. Ioh. 4. 24. 3. Kin. 2. 4.*  
 And likewise with vpright true speaking  
 and dealing with our neighbours, in  
 word and deed. *Ephes. 4. 25. Exod. 23. 1.*  
 Secondly, with the *Breast-plate of righ-*  
*teousnesse*: that is, with the earnest apply-  
 ing and endeuoring of our selues to all  
 vertue and godlynesse in our liues and  
 conuersations: Where note, that the  
 Apostle hauing placed *Veritie, Trueth*, or  
 true knowledge of God, in the first place:  
 in very fit and good rancke and order, he  
 placed this *Righteousnesse*; that is to say,  
 practise of true knowledge in holynes of  
 life in the second place; as a godly Father  
 hereupon

A description  
 on of the  
 maner of  
 armour  
 wherewith  
 Saint Paule  
 would haue  
 Christians  
 to resist the  
 Diuell.

The first ar-  
 moure to re-  
 sist the Di-  
 uell with.

The second  
 kinde of ar-  
 moure  
 wherewith  
 the Diuell  
 is to be re-  
 sisted.

herevpon hath very wel obserued in the  
 wordes: *Vera dei cognitione & animi s-*  
*ceritate, & puritate primum, deinde pia*  
*sancta vita ornari debent Christiani milites*  
 Christian Souldiers ought first to ha  
 their heartes and mindes decked and fu  
 nished with true knowledge of God, w  
 true sinceritie and puritie of minde; a  
 secondly, with godly & holy life answ  
 rable to their true knowledge. Here  
 all sleightie cunning and forcible entrie  
 vnto *Sathans* engines and subtile snare  
 shalbe debarred and shut vp: hereby  
 the passages of our thoughts and imag  
 nations shall be preuented and taken v  
 that he shall not so easily find any breac  
 or weake place to inuade. For as on th  
 one side, by losenes and licentiousnes  
 the flesh, by leawdnes of our liues, b  
 our iniquitie and vngodlines, the Diue  
 is animated, fleshed, and emboldened  
 dayly to tempt and assault vs: for he se  
 ing in the corruption of our nature a fo  
 wardnes to wickednesse, he bloweth th  
 bellows, and kindleth the flame of o  
 bad inclination; hee stirreth vs vp, an  
 pricketh vs forward, till after the heapin  
 vp of one sinne after an other, at th  
 leng

Wereby the  
 Diuel is em  
 boldened to  
 tempt, and  
 whereby on  
 the other  
 side he is  
 discouraged  
 and resisted.

length he casteth vs down headlong into the bottomlesse pit of Desperation: So on the other side, by this Armour of righteousness, sinceritie, and integritie of an holy life, is the Diuell withstood and resisted, and wee become the more able to stand fast in the day of our temptation: So that it is not without iust cause, that the Apostle compareth this *Righteousnes*, the second kind of spiritual Armour, vnto a corporall *Breast-plate*; for that like as a Breast-plate saueth and fenceth the vitall partes of man, as his heart, liuer, and entrailes; which once being stricken and pierced, mans life is lost: so doth vprightnesse, and holinesse of life, preserue the heart and conscience of man free and safe from the inuasion and confusion wrought by *Sathan*, from the fierie dartes of infidelitie, hardnesse of conscience, coldnesse in religion, wickednesse of life, corruption in conuersation, and finally from Desperation, the very vpsnot of al mischiefes.

Thirdly, must we arme and furnish our selues to resist *Sathan* the Diuell, with the *Gospel of peace*, that is, our heartes must be thoroughly acquainted, and fully fraughted with the knowledge of that glad tidings

The good frutes of vprightnesse and holinesse of life.

The third kind of Armour for Christian against *Sathan*.

a Luke. 2. 10.

tydings of great ioy, which the Angels of the Lord brought at the birth of Christ: that tydings of great ioy, which must be vnto all Nations, with that most comfortable and ioyfull embassage of the Reconciliation of Man with God, which may full well be called the *Gospell of peace*, for that it onely maketh the Conscience of man quiet, and at peace with God, and it selfe: then the which, what one thing in all the world, can set a man more free from all Desperation?

the fourth  
mour.

Cor. 16. 13

Fourthly, with *Fayth in Iesus Christ*: wherewith the same *S. Paul* arming men against spirituall assautes by *Sathan* and his ministers, and preparing them to the spirituall battle against the Diuell and his members, encourageth them not to shrink, but to cleave fast to this *Fayth*, whereby we may resist and beate backe our spirituall enimie.

Pet. 5. 8

And likewise *S. Peter* instructing vs to prepare and make our selues strong, to encounter with the common enimie the Diuell, teacheth vs to resist him by *Fayth* especially: *Be sober* (sayth he) *and watch*, for your aduersarie the Diuell, goeth about seeking whom he may deuoure, whom resist stedfast



against Desperation. 1. Cha. 29

ls of  
rist  
nu  
om-  
the  
nich  
ace,  
nce  
and  
ing  
free

edfast in the fayth.

For this cause *Saint Basil* vpon the 32. *Basilus in*  
*Psalme* sayth, *What man is able to wage* *Psalm. 32.*  
*warre with the Diuell,* vnlesse he flee for helpe  
to the *Captaine of the Host* through *Fayth* in  
him, to wound and thrust through his enemy?

And likewise *S. Augustine* accounted *Augu. lib. 3.*  
this *Fayth* to be so powerfull, that it re- *Cap. 20. de*  
sisteth, vanquisheth, and overcommeth the *lib. arbitrii*  
*Diuell.*

And this true *Christian Fayth* which *What fayth*  
is of such power as is aforesayd, is a sure *is.*  
trust in the mercie of *God the Father,*  
through the merites of *Christ Iesus,* when  
we do perswade our selues most certaine-  
lye of the pardon of our sinnes through  
*Christes* righteousness; and of eternall sal-  
uation by his passion, hereby obtrayning  
peace in our consciences with *God,* and  
rest, and walke in obedience to his will  
and commaundements by his word vnto  
vs reuealed. Of this kind of *Fayth* is en-  
treated in *Abac. 2. 4. Rom. 3. 28. Rom. 5. 1.*  
*Ephes. 2. 8.*

The fift kinde of *Armour* to resist the *The fift*  
*Diuell* with, whereof *S. Paulin* the cata- *kind of Ar-*  
logue of a *Christian Souldiers* armour *moure.*  
maketh rehearsall, is the *Word of God:* this

is the Sworde of the Spirit, whereby the suggestions and wicked temptations of *Sathan*, are beaten backe, propelled, and kept off, euen as a man keepeth backe his enemy at the poynt of his Sword.

With this kinde of Armour did our chiefe captaine *Christ Iesus* in his manhood heere on earth, resist and put backe all the Diuell his subtil and false temptations, answering euery one of them with *Scriptum est*, It is written: Whence we may learne by the like meanes, after his most excellent example, to combat with the Diuell, and to giue him the foyle when soeuer by him, or any his wicked instruments, wee shall be tempted to this Desperation, or any other finnes whatsoever.

If wee be tempted to sweare and blaspheme the holy name of God, it is to be resisted with *Scriptum est*, It is written *Thou shalt not take the name of the Lord thy God in vaine*. If to pollute and breake the Lords Saboath day through either labouring about our pleasures or profites, and sweare, it is written *Remember that thou keep holy*. &c. If to murder, and shedding of blood, by any forbidden way or meanes,

Christ him  
the life an ex-  
mple how  
Co) resist the  
diuels  
temptations

Pet.

against Desperation. 1. Cha. 31

y thypon any vnlawfull occasion what so-  
er; answere, It is witten, *Thou shalt do*  
*, and murder*. If to steale and purloine by  
ce hy vnlawfull meanes, directly or indi-  
ctly; answere, It is witten, *Thou shalt not*  
*steale*. If we be tempted to Vsurie, let vs  
manaw out this Sword of the Spirit, *Thou*  
*shalt not giue to Vsurie vnto thy brother, Vsu-*  
*riptions of monie, Vsurie of meate, or of any other*  
*witnes*. If he moue vs to deceipt and frau-  
ulent dealing, let vs resist him with, It is  
er hitten, *Let no man oppresse or decreaue his*  
*witnes in bargoning, for the Lord is a Iudge*  
*of such things*. If we be sollicitated to Dis-  
obedience, and disobedience to Princes, let  
to this striue against that, with, It is witten,  
that *et every Soule be subiect to the higher pow-*  
*er*. &. Finally to be short, to what kinde  
blasfinne, mischief, or inconuenience so  
o be any of vs all shall hoppen to be dra-  
cten, intrised, or inueigled, let vs search  
d the Scriptures, and we shall soone finde  
the pore of Synodes, of one kind or other  
abo answere, foyle, and recoyle, what so-  
anuer this mortall enemye of ours can vse  
keep t object against vs : heere is armour  
g oough to find him occupied with.

The

Exod. 22. 14.

Deut. 23. 19.

Leuit. 25. 37

Psalm. 15. 5.

1. Thes. 4. 5.

Leuit. 25. 14.

Rom. 13. 1.

2. 3.

The Scrip-  
tures do mi-  
nister store  
of swordes  
against eue-  
ry kind of  
temptation.

The sixt  
kinde of  
Christian  
armour.

The sixt kinde of spirituall Armour  
and heauenly furniture, wherewith *Sa*  
*Paule*, or rather the Holy Ghost by *Sa*  
*Paule*, would haue vs complet and furn  
shed against all the dangerous comba  
conflictes, and wicked suggestions of th  
wicked and damned spirite, thereby  
auoyde, repell, & vanquish him vtterly  
deuoute, heartie, zelous, & godly pray  
ouer and besides *S. Paule* his instructio  
and most needfull exhortation, in th  
case his and our Lord, Maister, and Sau  
our *Christ Iesus*, hath commended vn  
vs this kind of weapon, when he taug  
to pray with this Petition, *And lead*  
*not into temptation, but deliuer vs from euil*  
Let vs then apply this Armour, this kin  
of propulsatiue weapon, and feruent  
and heartely vse it: And firmly beleue  
that which *Dauid* the Prophet for ou  
good encouragement hath written in  
*Psa. 145. 19. God is neere to those which ca*  
*upon him, and will fulfill the desire of them*  
*that feare him, and deliuer them.* When  
euer therefore we are tempted, allured  
and drawen on by *Sathan* through cou  
tousnesse to riches, through ambition to  
honour, through enuie to murder  
through

ough concupiscence to adultery, through  
temperance to gluttony; or to be short  
ough any other sinne to iniquitie. Let  
straight wayes by prayer, craue for  
wer and strength from aboue, to ouer-  
me these temptations, and especially  
most dangerous suggestion of Des-  
peration.

This kind of Armour is alwayes ready  
hand, so that *Sathan* can no sooner at-  
tapt any thing against vs, but this wea-  
is as soone ready (if we heartely and  
ously lay hold thereon) to repell and  
quish all his practises against vs:  
therefore, *Pray, pray, pray.*

## CHAP. II.

second Chapter concerning remedies and  
helpes against Ignorance, the second cause  
Desperation, entreated of before in  
chapter. IIII.

Concerning the Second cause of Des-  
peration, to wit, Ignorance; Our  
Lord *Iesus Christ* who was nothing  
further than of the manifold mischiefes, and  
through

of the manifest dangers that the Diuell leadeth sillie men into, as it were blindfolded through blind Ignoraunce: and he knowing that Ignoraunce is rather the mother of Desperation (as heretofore in the iiii. Chap. of the Causes of Desperation hath been sufficiently prooued,) then of Deuotion, as the Papistes haue in this poynt ignorantly taught & maintaine: hath in his owne person, and with his owne mouth exhorted and admonished all men, to *Search the Scriptures*, which is a lesson in this case most necessarie for all men, to learne thereby to deliuer themselves out of the dangerous gulfe of Ignoraunce, and so consequently out of many other finnes, and finally out of Desperation; whereinto thousande through Ignoraunce, haue been implunged and drowned for euer.

John. 5. 29.

Remedies  
against Ignorance.

Let vs therefore for the remedie auoyding of small Desperation, when vnto so many runne headlong through Ignoraunce, little knowing, and lesse regarding what they do, vntill it be too late, receiue the word of God, which *S. Iames* sayth) *Is able to saue our soules: with all readines like vnto the Noble men*

Ben

*Berea*, and search the Scriptures dayly. A& 17.11.  
 Let vs seeke after the knowledge of God  
 in time, And as the Prophet *Esaï* sayd, Esaï. 55.6.  
*Seeke the Lord whiles he may be found, and  
 call vpon him whiles he is neare.* And let vs  
 be assured of this, that all maner of Igno-  
 raunce is perilous; but wilfull Ignorance,  
 of all other is most perilous: For it is (as  
 a learned Writer hath affirmed) a plaine  
 Prognostication, and a demonstratiue ar-  
 gument of eternall death. It is a most  
 horrible and a fearefull thing for a man  
 to refuse Instructions, despise Counsaile,  
 harden thei Heartes, stoppe their Eares,  
 & close vp their Eyes against God: this is  
 the very vpsnot of euerlasting ruine.

Let the Ignorant therefore that stande  
 in this dangerous estate, repaire with all  
 diligence and attentiuenesse vnto the  
 learned Mimisters & dispensers of Gods  
 most sacred word, and at their mouthes  
 enquire the knowledge of Gods Lawes.  
 This doth God himselfe commaunde vs  
 by the Prophet *Malachie*, And when we  
 feele our Consciences wounded, let vs, af-  
 ter the example of the godly, saythfull,  
 and deuout people, who after the hea-  
 ring of Gods word preached, came vnto

The danger  
 of wilfull  
 Ignorance.

A. D. in the  
 plaine main  
 path to hea-  
 uen.

What the  
 Ignorant  
 must do.

*Malach. 4.*



A. 2.

ounsaile  
or the ig-  
norant very  
ecessarie.

What the  
true Mini-  
sters of gods  
worde are.

Peter and the rest of the Apostles, saying,  
*Men and brethren, what shall we do?* Euen  
thus I say, let vs come vnto Gods Mini-  
sters, and confesse and acknowledge our  
great blindnes and ignoraunce, and say  
vnto them, Helpe vs, instruct vs, teach vs,  
set vs in the way, & guide vs in the pathes  
of the knowledge of God, and of our sal-  
uation: for surely they are the Phisitions  
and Surgions of our soules, so that if we  
repaire vnto them, they shall giue vs to  
drinke of the holosome Waters of know-  
ledge, to quench our thirst of Ignorance:  
they are the dispencers of the manifolde  
graces of God, and the Lords Stewardes  
to giue each one of vs our portions in  
due time.

We haue not *Christ* alwayes amongst  
vs (as appertayning to his bodely pre-  
sence,) but as himselfe sayth, we haue *the*  
*Poore* alwayes amongst vs: Euen so also  
we haue not *Christ* himselfe (that body I  
meane, which sitteth at the right hand of  
God the father) alwayes with vs: but yet  
our Lord *Christ*, ascending vp on high,  
gaue vnto men among other gifts, this  
gift also (if we could rightly consider of it)  
of no smal value, euen Pastors & Doctores;  
that

that is, the Ministers of the Gospell of Christ, that might instruct, informe, and teach vs in the way of life, that might declare vnto vs the secret counsailes and hidden mysteries of God; that might arme vs with the *Sword of the spirit*, which is the word of God, to encounter & resist our deadly enemy the Diuell therewith. Let vs ioyfully receaue them; for who so receaueth them as they ought to be, receaueth also with them, him that sent them, whose Messengers they are: Let vs heare them, for they bring vnto vs the word of life: Let vs giue credite vnto the Lords Ministers, and Glorie vnto the Lord himselfe, that hath giuen in his great loue this blessing vnto vs, to haue his Messengers and Ambassadors abiding among vs, to declare and make known vnto vs by them, what his owne good will and pleasure is in all thinges, to the auoyding of this blind Ignorance, the very mother of Desperation, and so consequently of eternall Damnation with the author thereof, and his cursed Angels for euer.

How the true ministers of gods word are to be accounted of,

## CHAP. III.

*Of the great seruitude and bondage of finnes,  
and of the remedies thereof.*

**C**oncerning the great seruitude & bondage of sinne, being the third (before noted) cause of Desperation, for the helps and remedies thereof this haue I briefly to say, that what though we haue been seruants vnto sinne, and haue been pressed, and surpressed with the bondage thereof, so that we must needs confesse, (vnlesse we should prooue our selues liars, and that there were no trueth in vs) that we through our often doing of those thinges which we should not haue done; and on the other side, through our leauing off those things vndone which we should haue done, haue most iustly deserued Gods threatened curses and plagues to light on our bodyes, our soules, our children, our stockes, our croppes, and euery thing els we go about, and put our hands vnto. What though our finnes fight against our soules, and gnaw our consciences, and be ready euen out of hand to lead vs into the most dangerous state of Desperation? What though we haue contended and fallen out with our brethren

as did *Paul* and *Barnabas*, who were so  
 heat in contention one against an other,  
 that they forsooke one anothers compa-  
 nie in high displeasure and heate of their  
 stomackes, the one taking with him *Luke*,  
 the other *Iohn*? What though we haue  
 yeelded vnto, practised, and followed  
 Oppression, Extortion, polling, pilling,  
 and wresting what we can by hooke or  
 crooke from our brethren? So did *Za-*  
*cheus*, yet notwithstanding after his re-  
 pentance, his forsaking and ceassing from  
 bad getting, his restitution, and almes  
 giuing, receiued that most chearefull  
 and comfortable saying of Christ, *This*  
*day is saluation entred into thine house*. What  
 though we haue been Theeues, robbers  
 and stealers of our neighbours goodes?  
 so was the Theefe that was crucified with  
 Christ; and yet vpon his humble, con-  
 trite, and sorrowfull confession of his  
 sinnes, he heard this most sweete word  
 from Christ, *This day shalt thou be with*  
*me in Paradise*. What though we haue  
 murdered and shed the blood, or caused  
 the blood to be shed of some of our bre-  
 thren? so did *Dauid* to *Urias*, and yet vpon  
 his zealous, inward, & true vnfeined

Examples  
 tending to  
 the streng-  
 thening of  
 our fayth,  
 hope, & pa-  
 tience a-  
 gainst Des-  
 peration.

Luke. 19. 2.

Luke. 19. 9.

sorrowfulnes and repentance, he was not taken away in his sinne, but found pardon. And so did the Iewes which put to death the Lord of life.

2. Kin. 21.

King *Manasses* was an Idolater, he defiled the Temple of God, he withstood and did beat downe the trueth, he set vp Idolatrie, he was a Coniurer and a South-sayer, he shed a boundance of Innocent blood, so that the streetes flowed therewith, he committed more abominations then the *Cananites* or *Amorites*, whom for their filthinesse the Lord cut off out of the land of the liuing; he sacrificed his sonnes and daughters to Diuels: and yet vpon his true returning to the Lord from the bottome of his heart, he found fauoure and mercie,

2. Chro. 33.

If our sinnes then, or the sinnes of any one of vs, were as greuous as euer were the sinnes of *Manasses*, yet vpon our true and vnfaigned returne to the Lord, shall we despaire of his mercie? shall we, or may we, or dare we thinke that the mercie and power of the Lod is shortened? or that God is not the same God he was? Is he not as readie to pardon and

and forgiue finnes, the finnes of a man repenting, returning, and saythfully calling vpon him, as euer he was the finnes of *Manasses*?

All these examples, and many more, are written for our learning, comfort, and strengthening of our sayth, hope, and patience, that we should in no wise despair vpon our true repentance, neither for the multitude, nor greuousnesse of our finnes.

And likewise also it is written for the brusing, and as it were euen for the breaking of the backe of all damnable Desperation, and to hold the heartes, and to restore the faynting and dullie sprites of all such as the seruitude and bondage of sinne, this our third cause of Desperation doth vexe and presse downe: It is (I say) written, that the *Sonne of man is come to saue mens liues*. And he him selfe hath sayd, *I am come to call not the iust, but sinners*. And againe, *Iesus Christ is come to giue his life a redemption for many*. Also, *God the Father hath not sent his Sonne to iudge the Worlde, but to the ende the Worlde may be saued by him*.

Luk. 9. 58.

Math. 10.

Math. 20.

Ioh. 3.

Wherefore Christ came into this world,

Now



oh. 8.

Now what is it to saue, & not to iudge? but to deliuer from death and damnation; wherein we lay in the midst of the bondage of sinne; for sinne is the death and damnation of the soule: Now he can not saue vs except sinne be first taken from vs; And therefore, and for this cause came *Iesus Christ* the Sonne of God, and he hath declared himselfe to the world, to the end that he should take away sinnes, and should destroy the workes of the Diuell. If it be so that *Iesus Christ* be come into the world to take away sinnes; and if the same were his intent and his message, the purpose of *Iesus Christ* shall not fayle at all, and his message remayneth stedfast and true; he then without all doubt, hath taken away this which the Diuell would perswade vs to be a cause of Desperation, this great seruitude and bondage of sinne, from all those that trust in him, and do verily beleeue and perswade themselves in the bottome of their consciences that it is most true: but yet how comes this to passe? to wit, by *Iesus Christ* onely, by his owne free grace and mercie; by the benefites and merites of himselfe, who is  
our



our onely Sauour, without any other Ioh. 1. 29.  
 meane or merit; for he is the only Lambe  
 of God, which taketh away the sinnes of  
 the worlde. As also S. Peter sayd to the Act. 4. 12.  
 Iewes, There is none other saluation, but onely  
 in Iesus Christ; for among men there is giuen  
 none other name vnder heauen whereby wee  
 must be saued. And so Christ himselte  
 sayd after he was ryfen from the dead. It  
 must needes haue been, that Christ must haue Luk. 24. 44.  
 suffered death, and that he must haue ryfen  
 the third day from the dead, and that amen-  
 dement of life, and forgiuenesse of sinnes must  
 be preached in his name to all people, and to  
 all nations. O how sweete and comfor-  
 table are these wordes and sayinges of  
 God, which is the onely eternall trueth  
 in deed? O how worthy are they to be  
 layde vp in the deapth of our hearts, and  
 to haue our whole confidence reposed  
 freely vpon them. And to the Collossians Colloss. 1.  
 it is sayd, God hath quickened vs which were  
 dead in sinnes with Iesus Christ, forgiuing vs  
 all our trespasses, and hath put out the hand-  
 writing that was against vs, bee euen tocke  
 it out of the way, and fastened it on the Crosse.  
 What meaneth he by this, but onely that  
 Iesus Christ hath taken away the Obliga-  
 tion

tion of our debt? to wit, that we did owe for our finnes, and hath taken it and tyed it with himselfe vpon the Crosse, and hath in deed payde it full bitterly: who also is for vs, and will surely take away this great seruitude & bondage of sinne, (which the Diuell would vse as an instrument of Desperation against vs) in case we will beleue his word, and that we can settle our mindes, and quiet our harts, to account and esteeme his bitter passion and merites to be so great and of such value, that they are able, effectually, and of sufficient strength, to obtaine these aforesayd thinges for vs. And *Christes* prayer to his heavenly Father is heard, and remayneth heard continually when he prayed, saying, *I pray not for these alone, (meaning his there present Disciples) but for them also which shall beleue in mee through their worde:* Wherefore the same prayer includeth euery one of vs, so farre forth as we beleue, and place the same in our heartes, and wholly repose our selues thereon.

17. 20.

43.

And *S. Peter* sayth, *Iesus Christ* hath commaunded vs to preach vnto the people, and to testifie that it is hee that is ordayned of God a

*Iudge*

we Judge of the quicke and the dead, and that to  
de him al the Prophets giue witnesse, that through  
nd his name all that beleene, should receiue re-  
mission of sinnes.

Moreouer, S. Paul sayth, God hath made 2. Cor. 5. 21.  
him which knew no sinne, sinne for vs, to the  
e, ende that we should be made the righteousness  
u- of God in him.

And heere is to be noted, what Right- What ma-  
eousnesse, or Iustice and Goodnesse that is, ner of righ-  
which God requireth and esteemeth; teousnesse  
which is no other, but that onely which God requi-  
dwelleth and holdeth vpon the Iustice, reth at our  
Goodnesse, and Merite of Iesus Christ, handes.  
being vtterly ignoraunt of the Iustice,  
or Righteousnesse and Goodnesse which  
many do seek in their owne good works.

But yet when I stande so much vpon  
this poynt, to prooue that our finnes  
should be no cause of Desperation, (a  
thing which the Diuell greatly vrgeth &  
objecteth against the conscience of an ig-  
norant man) for that our finnes are taken  
away by the innocent Lambe Christ Je-  
sus, that he hath sufficiently paid the ran-  
some therof, & that we are become righ-  
teous by the righteousness of Iesus Christ,  
it is not here my meaning, neither would

sinne dwel-  
leth euen in  
the belee-  
uers, and in  
the most  
righteous  
men in the  
world: but  
yet raigbeth  
not in them

I haue any man so to mistake mee, and  
misvnderstande mee, that I thinke, o  
would haue any other men to thinke  
hereby, that there is no more sinne in vs,  
or that sinne dwelleth not in these ou  
mortall bodyes: for I confesse it plaine  
lye, and it is too true, that sinne indeed  
dwelleth in vs; but yet to the great com  
fort of an afflicted conscience against  
Desperation I affirme it (hauing the ho  
ly Scriptures for my teachers herein) that  
although the roote of sinne, the naughtie  
disposition, and inclination to sinne re  
mayneth alwayes strong in a Christian,  
and neuer can be wholly vanquished be  
fore we put off by death, this sinfull flesh  
of ours; although (I say) it do dwell in  
vs, yet it doth not raigne in any Christian  
beleeuer; yet it is not able to damne a  
true saythfull beleeuer: It can not (I say)  
damne vs, for as much as we are in *Iesus  
Christ*, and that we do fight and strue  
against the remanent of sinne, albeit we  
stagger and wauer sometimes, and do  
feele and perceiue our selues to be assay-  
led sometimes by the strong temptations  
of the Diuell, and the flesh. This is it that  
*S. Paule* writeth of when he sayth, *There*

x.i.

t.i.

43.

against Desperation. 3. Cha. 47.

is now no dampnation to them that are in *Rom. 8. 1.*  
*Christ Iesus, which walke not after the flesh*  
*but after the spirit.*

The remaynent & roote of sinne dwel-  
leth alwayes in vs, but wee like vnto li-  
centious worldlinges, giue it not the bri-  
dle, and suffer it not to range too farre,  
and to take too deepe a roote, but wee  
breake it, tame it, and make it subiect  
vnto vs by walking after the spirit, &c.  
and then nothing more sure then that  
there shalbe no condemnation at all vnto  
vs thereby, neither any cause of Despe-  
ration thereby, for that we are iustified by  
our Fayth and deliuered from sinne; to  
wit, these sinnes which might condemne  
vs, the roote, originall, and mother  
of sinne yet notwithstanding still aby-  
ding, remayning, and dwelling in vs;  
against which we warre and strue, as  
long as we continue in this life; but the  
victorie remayneth to our Chieftaine &  
head-Captaine *Iesus Christ*, by the law of  
his spirit, which maketh vs to liue in him,  
and hath set vs free from the right of  
sinne and death (in such sort that we may  
no more feare sinne, nor death) by *Iesus*  
*Christ*, who hath ouercome all for our  
wealth,

wealth, and hath reconciled vs eternally to his Father; who as our deare Father, from hence-foorth will shew fauour vnto vs, for the loue of Iesus Christ his deare Sonne, and so will take from vs all our finnes as though we had neuer committed them: Euen so doth he promise, saying, *God is one God, Willing to shew vs grace and mercie, hee will turne to vs, and will be fauourable, and hee will take away our iniquities, and cast our finnes into the deapth of the Sea.* And againe it is sayd of Gods wonderfull mercies, *The Lord is full of compassion and mercie, long suffering, and of great goodnes: Hee will not alwayes be chydng, neither keepeth he his anger for euer. He hath not dealt with vs after our finnes, nor rewarded vs according to our iniquities: For looke how high the Heauen is in comparison of the Earth, so great is his mercie also towards them that feare him: Looke how wide also the East is from the West, so farre hath he set our finnes from vs: Yea, like as a Father pitttieth his owne children, euen so is the Lord mercifull vnto them that feare him: For he knoweth whereof we be made; he remembreth that we are but dust. &c.*

Of the great mercies of God towards sinners,



sinners, read more in *Psal.* 145. 8. 9. and 147. Places of  
8. 10 & in *Joel.* 2. 13. *Math.* 18. 11. 2. *Cor.* 13. holy Scrip-  
*Ephes.* 2. 4. 1. *Tim.* 1. 13. vnto the 18. verse. tures, letting  
foorth gods  
great met-  
aics.

Surely these places are wordes of most  
rare and singular comfort, and they be  
certaine, firme, sure, and vchangeable,  
spoken and pronounced by the eternall  
veritie it selfe, and therefore not to be mis-  
trusted or despaired of. But yet let vs take  
heed, least that verse be verified in vs,

*Stulti dum vitant vitia in contraria currunt.*

Let vs not abuse Gods mercies, making  
a cloake thereof to couer our sinnes: Let  
vs not presume too farre, and say as in  
*Ecclesiasticus* 3. 6. The mercie of God is great,  
hee will forgine my manifolde sinnes: for mer-  
cie, and wrath commeth from him. &c.

Chap.

E.



### CHAP. III.

The fourth Chapter concerning the Remedies to be used against the Fourth cause of Desperation, arising of the doubts suggested by the Diuell unto many men to bring them into despaire of their saluation, by means of the small number of those that shal be saved, in comparison of the great number of the reprobate.

Great in deed is the power, and manifold and marucilous are the pollicies, abutments, devices, wyles, subtilties, assaultes, and suggestiones, wherewith and wherobyin that wylie Foxe, that old bitten Dogge, that subtrill *Sathan* the Diuell, dayly and continually practiseth to entice, allure, and reueen as it were to force multitudes of men heere on earth, into one sinne or another, wherevnto he findeth and prooueth them to be naturally enclynedi; and lastly of all vpon one occasion or other, into Desperation.

A catalogue or rehearfall of many thinges whereby the Diuell craftily tempteth men to sinne & desperation.

How the diuel tempteth by riches.

If he espieth a man to be rich, and to haue worldly blessinges through the gift of God, then will he apply him earnestly

by his prosperitie to lull him asleepe in the forgetfulnesse of God, in worldly Pleasures, pleasant Vanities, and transitorie delights, comfortes, and solaces; and by trusting in his Riches to lift vp himselfe arrogantly aboue others; to swell in pride, & to contemne his brethren, committing (and that with great sawcinesse and boldnesse) many sonde, palpable, and grosse errors and follies, against Gods word, euen as if he should say, Who is the Lord?

On the other side, if a man be poore, he aboreth thereby to make him contemptible before the world, to pinch and nippe him with the want of many thinges necessarie both for backe and bellie, that he standeth before his face many others haue in and great and in abundant measure; he solicite him to steale, to take the name of God in vaine, to seeke after gaine by vnlawfull, and vngodly meanes; lastly murmure, distrust, blasphemie, and into despaire.

If a man haue Friends, he will vse them as his instrumentes, to tempt vnto some euill by their leawd & wicked counsaile, as he did procure *Euah* to do vnto *Adam*,

How the diuell tempteth by povertie.

Prou. 30. 9.

How the Diuell tempteth by friendes. Gen. 3. 6.

Iob. 2. 9.

Ester. 5. 14.

*Iob his Wife to Iob. Haman his Wife vnto Haman.*

How the  
Diuel temp-  
teth by ene-  
mies.

If thou hast enemies, then will he pricke thee forward by their proceedinges and dealinges against thee, vnto vniust choler, wicked anger, and diuelish reuenge.

How the  
Diuel temp-  
teth by care-  
fulnes.

If thou be caretull for thy familie, wife and children, he will take hold vpon that occasion to stufte thy hart with too much desire of hauing, and getting by right or by wrong, and therby through extreame couetousnesse, make thee to forgoe all godlynes and pietie.

How the  
Diuel temp-  
teth by se-  
curitie or  
carelesnes.

On the other side, if thou be carelesse, that's it that he can make vse of also; for as *S. Bernard* sayth, *Inferat diabolus securitatem, ut inferat etiam perditionem. &c.* In heauen Angels became Diuels. In Paradise *Adam* and *Eua* fell into disobedience: In the Schole of *Christ*, *Indas* became a traytor to his Lord & Maister: and all this (sayth *S. Bernard*) through securitie and rechelesnes to keepe themselves in that good state wherein they were once set.

How the di-  
uel tempteth  
by strength,

Hast thou strength? thereby will he take occasion to embolden and harden thee to do iniurie & wrong, & to set vpon thy weaker.

Hast

Hast thou health and a strong able body? by health, & ablenes of thee to one kind or other of leawdnesse body and and dissolutnesse. beaurie.

Hast thou beaurie? that will he make an instrument for bawdrie; an inticement and an allurement to voluptuousnes and wanton delights.

Hast thou honour and dignitie in the world? thereby will he blow the bellows of pride, audacitie and boldnesse, to oppress, to crush, and tread vnder foote thine inferiours. How the diuel tempteth by honor & dignitie.

Hast thou Viuacitie, or quicknes of spirit, and sharpnesse of witte and learning? these also will he strue to abuse & wrest to serue his turne to excogitate, inuent, and deuise a thousand vanities: yea, and all the rare and excellent giftes of God, which God doth bestow on any man; this Diuell, this arch-enemie of mankind, will leaue no wayes, nor meanes vnattempted, to procure man to abuse the same to a cleane contrary ende (if it were possible) to that for which they were bestowed. How the diuel tempteth by quicknes of spirit and sharpnes of wit.

And finally, the very Word of God, giuen through Gods great and infinite good. How the diuel tempteth by Gods word.

goodnes, to be our spirituall Sword, to resist and encounter the Diuell with; which as *S. Iames* sayth, *is able to saue the soules of men*: which as *S. Paul* sayth, *is the power of God to saluation to euery one that beleeueth*: which as holy *Dauid* sayth, *was a lanterne vnto his feete, and a light vnto his pathes*. This, euen this, will the Diuell so farre forth as euer he may, with all the cunning fetches, craftes, and pollicies that euer he can deuise, seeke to abuse, wrest, and misapply, from the true meaning sence and signification thereof, to confirm eyles, vntuethes, and heresies thereby: he will draw some textes and sentences thereof, to bring men into presumption of their owne Vertues, Woorthines, and Merites, to their vtter ouerthrow. And likewise with some other places and sentences thereof, he will bestirre himselfe to bring men to wauer in Fayth, to doubt of Gods graces and mercies through *Christ*, and so finally to fall into vtter desperation. And thus doth he dayly abuse and wrest all those places of holy Scriptures before noted and alledged in the Four. In cause of Desperation, tending to proue the small number of those that shall

How the  
Diuell will  
abuse, wrest,  
& mis-apply  
Gods word.

shall be saued, in comparison of the huge and great number of the reprobate.

Those places I say, doth he vrge vpon the consciences of many in the world, and by his misapplying of them, and by his misconstruing of *Christes* purpose, drift, and meaning therein, draweth and dryueth them to feare and to tremble, to doubt and despaire, that they are none of that small number, seeing so few shall be saued.

But ô thou man that art thus tryed, tempted, and drawn towards temptation I for thy remedy and helpe herein, *Search the Scriptures*, and consider vpon those places, to what end and purpose *Christ* deliuered this doctrine, and thou shalt anon prooue and finde, that his meaning was nothing lesse then to drive men into despaire, but rather hereby to exhort, perswade, and to give caueats, and warning peeces vnto all men that run at randome after the world, to remember them selues, and their dangers, and tickle flatteries to awake & rouse them vp that are so fast lulled a sleepe in the dangerous cradle of security, & wretchednesse, that so they might be touched,

The true vse of those Scriptures which the Diuell seeketh to abuse to bring men to desperation thereby.



Phil. 2. 12.

mooued and stirred vp to embrace in time when time serues, a farre more diligent and watchfull care of their saluation, that by such meanes, they may be found in the number of *Christes* little flocke, and of those few that shall be saued; whom the Apostle *Paul* exhorted to *make an end of their saluation with feare and trembling*: by which they might be made more careful and more diligent in that their so waightie a businesse.

## CHAP. V.

*The Fift Chapter wherein are conteined the comforts, helpes, and remedies against the fift cause of Desperation, which is the heauie and great waight of crosses, afflictions, troubles, and necessities, that God suffereth to fall upon many in this life.*

Rom. 8. 28.

**M**ost true, most notable, and most comfortable for the distressed and afflicted children of God, is that golden sentence of the holy Ghost, penned by his chosen vessell *S. Paul*, *Rom. 8. 28.* *All things worke together for the best, to them*  
tha



that lone God. For euen the afflictions and troubles of Gods children are so sanctified vnto them by the spirit, that by the same they are made partakers of Gods holynesse. By the same they enioy the quiet fruite of Righteousnesse. By the same they attaine vnto a greater measure of Ioy in the holy Ghost. By the same the world is crucified to them, and they to the world. By the same they are made conformable to Christes death. By the same they are kept frō the condemnation of the world. By the same they learne experience, patience, hope. &c.

Heb. 12. 10.

Heb. 12. 14.

1. Thel. 1. 6.

Gal. 6. 14.

1. Cor. 11. 32.

Rom. 5. 5.

So that these things rightly pondered, weighed, and considered, their Crosses are mercies, their losses gaynes, their afflictions are their schoollinges, and their aduersitie their learned Vniuersitie. A- uoyde thou *Sathan*, thou canst not make these afflictions crosses and troubles, neither good nor likely causes of Desperation, so they be taken, borne, and vsed as they ought to be, for it is written for the learning, comfort, helpe, and remedie of all Gods afflicted children, whom thou wouldest full gladly perswade, that their afflictions are signes and

The comforts & commodities of crosses and afflictions to Gods children.

Prou. 3. 12.

P Heb. 12. 5, 6,  
7, 8, 9. &c.

and prognosticating tokens of Gods wrath; and so consequently if thou couldest, thou wouldst draw them thereby to despaire of Gods loue and mercie. It is written I say, *That the Lord correcteth him whom he loueth, euen as the father doeth the child in whom he delighteth.* And againe, *My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him, for whom the Lord loueth, he chastineth; and he scourgeth euery sonne that he receiueth. If yee endure chastening, God offereth him selfe vnto you, as vnto sonnes; for what sonne is it whom the father chasteneth not? If therefore yee be without correction, whereof all are partakers, then are yee bastards, and not sonnes, and so forth vnto the 12. verse.* These and many other such like sayinges and sentences of the holy Scriptures, are most euident testimonies, that afflictions, troubles, crosses, and vexations, are sure tokens of Gods grace, mercie, and fauour, whereby God assureth vs of his mercifull will and fatherly good heart towards vs, and not signes of his wrath and heauie displeasure, as the Diuell would perswad vs, thereby to cause vs to despaire.

God in deed oftentimes sendeth euilles  
euen

euen vpon his owne beloued children; Why God but yet to the entent to do them good sendeth thereby: and withall in the midst of those euils which he toucheth them with, he sendeth them some comforts to holde their heartes with. Examples hereof you may see in *Adam* and *Eua*, for when for their disobedience God would banish them out of that most pleasant place in all the world, wherein at the first he had placed them, yet in the midst of that punishment which he had layde vpon them, his fatherly kindnesse shewed it selfe; for before he droue them out, he made them coates to arme them against all weather, and he comforted them with a promise of the *bleſſed Seede* (*Iesus Christ*) which should restore that saluation to mankind, which they had lost by yeelding to the Serpents entyfings.

This was, and this is, the most kind and louing dealing of God with man, he will make vs to smart a little for our sinnes; heere is his iustice; but yet so, that he will not vtterly forsake vs, nor giue vs ouer for euer: heere is his mercie. Auoyde therefore *Sathan*, once I say againe auoyde: cease to suggest or to ingest into any mans

Why God  
sendeth  
euils to his  
children, &  
how he sen-  
deth com-  
fortes in the  
middest of  
euils.

Gen. 3. 12.

mans hart, that he should thinke because that God doth crosse & afflict him, that therefore he doth hate, forsake, and vtterly casteth off those with whom he so dealeth : for this is most true, that as *Christ Iesus* hath taught vs to call vpon him by the name of a *Father*, saying, *Our Father which art in heauen. &c.* so he loues vs as a *Father* for his sake ; and againe he will be more mindfull of vs, then our owne Mothers ; for why? himselfe hath so taught vs, and so promised, as appeareth in *Esa. 49.*

Esa. 49.

How God  
loueth and  
dealeth with  
his children

Examine and consider but a little the proceedinges and dealinges of Mothers and Fathers with their children, & thereby shall you see and perceiue more cleerely, how God handles his children vnder their afflictions, troubles, and crosses.

It is the fashion and manner of a good, kinde, and naturall Father, that faine would see good prooffe of his child, first to instruct and teach him in the vertuous course and wayes of well doing : Secondly, to giue him oftentimes warning and monition, to keepe him in that good way which he hath taught him : Thirdly,

if wordes will not serue, then to iercke him now and then with the rodde: Fourthly, in case his childe beeing now growen vp, waxe stubborne, malapart, and disobedient, if he will needes spend his thrift wantonly, prodigally, and riotously, in ill companie, then comes his Father and drawes him out by the eares, and with a whippe or cudgel, beates him till his boones cracke.

All this he doth, and yet with a fatherly loue, and a naturall kind affection, to feare him, and to tame him; and as it were with violence, to bring him to amendment, not minding to forsake him, nor vtterly to cast him off for euer.

Euen such as this, is the dealing of our heavenly Father with his vntowardly, stubborne, and disobedient children: For, first he teacheth and instructeth them by the Ministers, Teachers, and Preachers of his holy word and will: he giueth them often monition and warning to walke in his wayes, and to liue in his obedience; which if they despise and will not follow, then hee vseth his rods, as pouertie, sicknesse, diseases, crosses in their children, in their stocke, in

their

Gods rods  
of what sort  
they are,

What God  
Ezeketh to  
worke by  
healing  
Hardly with  
his children

their crop, and such like: and when this  
will not serue, nor do any good, but still  
on they waxe obstinate and stubborne,  
and care not neither for wordes nor war-  
ning, for stripes nor gentle correction;  
then God sendeth vpon them more hea-  
uie and greuous punishments, as plagues,  
pestilences, dearth, casualties of fire, wars,  
losse of victorie, fire and sword, captiuitie,  
and other such like great & almost intol-  
erable mischiefes: and all these to worke  
in them acknowleging of God, humbling  
thēselues vnder the mighty hand of God,  
sorrowfulnes of hart for their negligence  
in seruing of God, and true vnfayned re-  
pentance, and turning againe vnto God,  
who then is as ready to receiue them as  
euer he was before, and with mercie and  
louing kind benefites to blesse them:  
Examples hereof, holy Scriptures afforde  
vs not a few, but especially in the gouern-  
ment of Gods chosē people the *Israelites*,  
wherein it doth plainely appeare, that al-  
though God did often times punish the  
disobedience & falling away of those his  
people; yet it euer prooued nothing els,  
but the displeasure of a kind and louing  
father, which sought not their ytter over-  
throw,



throw, but rather their reformation and  
amendement. Let vs therefore in the like  
cases, not despaire of Gods mercie, but  
amende our former wicked course of life,  
and yeeld our selues patiently vnto our  
heauenly father, and reioyce in him, in the  
middest of our troubles & afflictions, for  
as much as there is nothing more sure the  
that if we returne to him, but he will like-  
wise turne againe vnto vs with a gracious  
and fatherly minde, heart, and goodwill.

In this behalfe also is God compared  
and likoned vnto a kind louing Mother;  
for like as a naturall Mother is very care-  
full, watchfull, & diligent about her child,  
she trimmeth it, she dresseth it, feedeth it,  
nourisheth it, prayeth to God hartely for  
it, and doth all the good she can for it with  
a most louing, tender, & motherly affec-  
tion; and yet now and then she is so disqui-  
eted in her minde, so mooued and prouo-  
ked by her childs peltishnes, stowardnes,  
and vnruines, that she is euen against her  
owne nature, forced to be angrie with it,  
to chide it, & sometimes to beat it: Even  
so like vnto this motherly dealing, is the  
propertie and naturall affection of God  
towards mankind, who as he would not  
the

Gods affec-  
tion to his  
children  
like vnto a  
kind louing  
Mothers af-  
fection.



the death of a sinner, so neither delighteth he in any maner of griefe, sorrow, trouble, or misfortune of man, were he not sometimes stirred vp, mooued, and prouoked, through our frowardnes, vnthankfulnes, and vnkindnes, to chasten & correct vs. And like as a Mother, though she be angry & offended with her child for a time, yet her displeasure soone passeth away, she giueth it not ouer, she forsaketh it not, she forgetteth it not for euer: Euen after the like fashion doth God our heavenly Father deale with man. Nay more mindfull, more kind, and more pittifull is God towards vs. This is most true, the mouth of God himselfe hath spoken it; for these

*Esa. 49. 15.*

*Can a Woman forget her owne Child, and not haue compassion on the sonne of her wombe? though she should forget, yet will not I forget thee.* And finally (to draw to an end of this comparison) euen as a Mother when her child is impish, peeuish, and wayward, manaceth and threatneth it to throw it away to a Beggar, and scarreth it with some Bugges, Throftes, Hobgoblines, or such like, & all to make it quiet, and to cling the more vnto her: so likewise our good Father, when he seeth that

we

we forget him, make smaller reconing of him then becomes vs, and waxe vnthankfull and vntowardly to all goodnesse, declining and hasting on apace to follow all sinne and iniquitie; then he sometimes sheweth vs the terrible faces of fearefull troubles and dangers, and he will bring vs into great perilles: yea, and for our vnthankfulnesse, and other such like offences, he will now and then take away by one meanes or other, our health, our wealth, our peace, our libertie, our safetie. &c.

And all this doth hee to cause vs to turne backe againe vnto him, to cleaue and cling the faster vnto him, to pray and call vpon him the more saythfully, hartely, and zelously for his helpe & deliuerance, to esteeme better of his gites when we enioy them, and to be more thankfull for them when we haue them.

So that the very causes. All our troubles, crosses, and calamities, are not to worke in vs murmuring, & grudging, and despaire; but if we wil waigh them & consider them thoroughly, to make good vse of them, they may turne to our great profite and benefite, and not to our hurt:

F.

For

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F.

For

God dealeth  
with his chil-  
dren as Phi-  
sitions and  
Surgions do  
with thier  
pacientes.

For like as a naturall Father and Mother do, so doth God loue vs when he smiteth vs; he fauoureth vs, when he seemeth to be most against vs; when he seemeth to be most angry, he aymeth most at our good, for as *S. Augustine* saith, *Melius nouit medicus quid expediat quam agrotus*, The sicke man the patient, neuer knoweth so well what is good for him as doth the Phisition. And therefore the Phisitions and Surgions when they see no other remedy for the recouerie, curing, and amending of their sicke corrupted & infected patients, vse to minister vnto them tart, bitter, harsh, and vnpleasant things, and to seare, burne, & cut away corrupted, rotten, and dead flesh with sawes, yron, and other such like instruments, and all to saue and cherish the sound and whole partes, *Ne pars sincera trahatur*, least that which is whole, should by the other be corrupted, infected, & poysoned: Euen so doth God sometimes (when he sees it best for vs) plague our bodyes sharply & greeuously, that our soules may be preserved and saued. The Phisition in compounding of his best Triacle, vseth Serpents, Adders, and other poysoned things, that with the same

same he may driue out one poyson with  
an other: Euen so God(as by Histories  
plentifully in Gods Booke it appears)  
vseth the ministerie, helpe, and seruice of  
Diuels, and of most diuellish and wicked  
men, by them to afflict and chastice vs,  
and yet to do vs good withall; and after-  
wardes burneth the rodde when he hath  
corrected and beaten his children with  
them awhile. It is not giuen to euery man  
(I must needes confesse) to vnderstande  
this, & to make this good vse of afflictions,  
crosses, & troubles layde vpon them  
for their sins sake; for then should *Pharao*  
and many of his wicked courtiers, like  
himselfe; then should *Cain, Saul, Iudas Is-*  
*chariot*, and many other vile leawde and  
desperat persons beside, in their manifold  
crosses, troubles, and aduersities, haue  
turned vnto the Lord and been saued.  
But we must learne & know, that aduer-  
sities, troubles, and afflictions, of them-  
selues, and of their owne proper nature,  
can not worke & bring such profites, and  
so much good vnto men: But it is the  
spirit of God, which resting in Godsfaith-  
full children, purgeth, reformeth, comfort-  
eth, & strengtheneth them, and by these

How God  
vseth some  
time the ser-  
uice & mi-  
nisterie of  
Diuels and  
wicked men

The wicked  
are not bet-  
tered by  
their trou-  
bles and af-  
flictions.

Whence it  
commeth  
that afflictions  
and crosses  
profit Gods  
children,



outward meanes worketh all these good things in vs: And so whatsoeuer goodnesse hath been spoken of heretofore to befall men by meanes of aduersities, crosses, & troubles, is to be vnderstanded only of the faythfull and godly, which are taught and ledde by the spirit of God, to consider rightly of them, and to make such vse of them, that according as in the beginning of this Chapter it is truly sayd, to them *that loue God, all things worke together for the best.*

Rom. 8. 28.

The conceits  
& opinions  
of the wicked  
in their  
aduersities  
& troubles.

4. King. 18.

Whereas on the other side, in the vn-faythfull, vnrepentant, and wicked ones, they worke after an other fashion, and are of cleane contrary operation, whiles that they ascribe their aduersities and troubles, either to blinde Fortune and Chaunce; as though Fortune had a certaine power to worke, without the working and prouidence of God; or els, vnto them that are not of their owne sect, fayth, and religion, as did wicked *Abah* to godly *Elias*, or to the Magistrates, or to the Ministers of Gods word, or to Fayth and Religion it selfe, or to the Planets, Starres, and influences of the Elements; yea, and some will blame God him-



him selfe, as though they them selues were so innocent and blamelesse, that God deales not well with them to lay vppon them such crosses and punishments; and so very busie they make them selues, to shift off all blame euer to otheres faultes.

And although their sinnes be multiplied to exceeding multitudes of offences, yet they will not see nor confesse any such thinges in them selues, nor any thing consider, nor regarde the punishments of God layde vppon them, and cleauing vnto them for the same. But through their hardnesse of hart, and want of fayth (which is the mother of all blasphemie & abhominatiō) they can not spy whose hand it is that is against them, nor wherefore; or els beeing euen as it were violently forced to know it, that it is the working of the Lord against them, and his vengeance in heauie displeasure vpon them; yet they will not be mooued thereby, nor any thing at all stirred vp to amende their lyues, but like vnto King *Pharao*, the more God correcteth them, the more obstinately they swarue, decline, and flie away from him,

Iath. 11. 17.

Iuk. 7. 31. 32

being like vnto gracelesse children, with whom neither wordes, threatninges, nor beating, can preuaile. Like vnto them that will neither daunce with the piper, nor lament with the mourner: And so farre off are they from being recouered, won, and reformed by meanes of any crosses, afflictions & troubles lighting on them; and following them euen as the shadow doth the body; that they will sooner burst out into all maner of impatientnes, bitternes, and spightfull poysonfull rayling and blaspheming wordes against the righteousness of God, saying, That their punishment is greater then their sinnes, and heavier then they can brooke or beare: and that they are wronged, and are not indifferently dealt with, and so at the length after heaping one sinne in the necke of an other, the Diuell brings them on, and by little and little windes them into that he gapes for, namely into a reprobate minde, and deadly Desperation, in so much that at the last they fall to, and yelde to murthering, hanging, drowning, or by other such meanes most miserably, to dispatch themselues with their owne handes, like vnto *Saule, Achitophel*

The endes  
that the Di-  
uel brings  
the wicked  
vnto by  
their afflictions,  
troubles  
and crosses.

*tophel*

tophel, & Iudas, so giuing them selues ouer to the Diuell; and as they lyued for a while most wretchedly, so they depart out of the world as diuellishly, forgetting vtterly, & altogether inconsiderate, retchlesse, and carelesse what shall become of them afterwards for euer. By whose liues, and maner of deathes the children of God may yet reape two commodities: first, they shall be eased of the great troubles, disturbance, and discommodities, and of the leawd and euill examples which they gaue to others whiles they lyued. And secondly, they which remaine alieue after them, may learne and take warning by their shamefull fals, and by their terrible examples, and desperate deaths, lay hold on repentance and amendement of their lyues before it be too late.

Two commodities  
may be reaped  
by the liues  
and maner  
of the death  
of the wicked.

## CHAP. VI.

*The Sixt Chapter concerning the Remedies against Desperation, arising and growing by long custome of sinne, and by delaying & putting off the forsaking of sinne from day to day.*

**I**T is written, that the continuall and long custome of sinne, and the delaying,

The great danger of custome of sinne, and of delaying of Amende-ment of life. and putting off from time to time of the amendement of life, is one of the greatest and most dangerous deceites, and cunning stratagems and pollicies which the enemy of mankind doth vse towards the children of *Adam*: for he is not ignorant how that like as Linkes in a Chaîne one catcheth hold and hanged by an other, and one draweth an other: Euen so by continuance, long custome, and secure sleeping in sinne, one sinne draweth on an other, and so euery day sinne is added to sinne, so that by tolleration and procrastination, sinne so mightely encreaseth, & by this meanes waxeth so headstrong, that in the end, the saying of the Poet prooueth very true; to wit,

*Qui non est hodie, cras minus aptus erit.*

A compari-  
son shewing  
The danger  
of long cus-  
tome and  
delytering  
yn sinnes.

Hee that is not ready to day (to forgoe & forsake sinne) to morrow-day shall he be more vnfit. The Diuell knoweth well enough, how that like as old festered and long growē soares & diseases of the body, are farre more dangerous, more troublesome, and harder to be healed, & require a longer time by much to be cured, then if they had bin looked to at the first: Euen so the diseases of the soule, as swearing, theeuing,

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cheeuing, whoring, drunkennes, and such like, being once long accustomed, settled, & hauing gotten an habite, are either neuer, or seldome, and that with greater difficultie afterwardes rooted out, then at the first beginning they might haue been.

And so by these diseases of the soule, the habite thereof hauing once taken roote in man, and the Diuell by them hauing gotten the surer hold and possession, he endeuoreth & most diligently by all wayes and meanes applyeth to keepe men still on in vre, and practise with old and long accustomed finnes, vntill at the length in extremitie of sicknesse towards the how-er of death (if not before) hee may by such causes and occasions plant & worke in the heart of man deepe despaire, to his vtter confusion for euer.

To resist therefore, to remedie and helpe this cankerlike creeping & infectious euill, let vs to day while it is yet to day, study to turne againe vnto God, cast out the Diuel, and with him this great cause and occasion of Desperation, enen long custome of sinne, and delay of am- mendement of our liues, the thing that so hangeth

hanged on, and presseth vs downe, & let  
 vs in time while we haue time, take a bet-  
 ter course, looking vp vnto *Iesus Christ*,  
 and set him before the eyes of our fayth,  
 as the only marke to shoot at. And for as  
 much as we can not turne againe vnto  
 the Lord, & forsake our former wallow-  
 ing in our former long accustomed sins,  
 except the Lord our God reach vs his  
 helping hand to turne vs vnto him; and  
 that repentance is not in our owne power  
 to take it vp, & lay it downe at our owne  
 pleasure, and that of our selues we can  
 not put it into, nor plant it in our heartes  
 when and where we list, except it first  
 come from aboue; for that it is an excel-  
 lent and a rare gift of God: Let vs ear-  
 nestly and hartely with our humble an-  
 feruent prayers begge and craue the same  
 at Gods hands: Let vs practise much and  
 often hearing, reading, & meditating the  
 word of God, and with care & diligencie  
 vse all ordinary meanes for the better  
 more ready, and speedie attaining of it  
 for it is not so easie a matter to be con-  
 by, as the world thinketh it: It is not awa-  
 howers worke when we lie on our dead  
 beds, that will serue the turne: It is not full

Whence re-  
 pentance &  
 amendemēt  
 of life are to  
 be had, and  
 how they  
 are to be  
 come by.



Cry God mercy a little for fashion sake, Many are, &  
 that will do it : It is not a courting or may be de-  
 mumbling vp of a few Prayers at a mans ceived in  
 last farewell, that will auayle : And yet it the maner &  
 we were sure that that would serue, yet time of  
 we are very vnfore, whether we shal haue their repen-  
 time and leasure, wit, senses, reason, & re- tance.  
 membraunce at our last gaspe to do that  
 yea or no. To trust to do it at our last  
 hower, is but a broken staffe to be relyed  
 on and trusted vnto : And yet it is not so  
 vncertaine, but on the other side it is as  
 certaine, that then we shall haue many  
 byasses and barres, many rubbes & stops, Note this  
 many lets and impedimentes to lie in our youth that de-  
 wayes, and to hinder our course in going ferre repen-  
 forward at that time with last gasping tance vntill  
 repentaunce, which many infatuated, your last  
 fond, & foolish men relie so much vpon, end,  
 and trust so much vnto, passing away  
 their dayes, and carelessly neglecting good  
 opportunitie when time serueth, like vn-  
 to those five foolish Virgins that made no  
 of preparation aforehand to be in a readines  
 to enter in with the Bride-groome, till it  
 was too late : this is I say, a very broken  
 staffe to trust vnto, & a thing very doubt-  
 is full and vncertaine to depende vpon, or  
 C to



to make any reckoning of, for a man to  
repent and cry God mercie, and make  
himselfe fit and ready for God at his la-  
st hower, because that very many in al age  
and in all places haue been, and are take  
away oftentimes with a sodaine death  
and haue neither that howers nor hal-  
lowers leasure that they before spake  
much of, and trusted so much vnto.

Luke 17.27.

Examples  
shewing that  
it is dange-  
rous trust-  
ing to the  
last hower.

Gen 19.23.

Dani. 4.12.

Luke 12.20.  
Actes. 5. are  
two notable  
examples of  
sodaine and  
vnprouided  
death, in  
Ananias &  
his wife.

When the World was *eating and drink-  
ing, planting and buylding*: when they were  
most secure and carelesse, then sodaine-  
ly came the Flood, and ouerwhelmed them  
all. Though it were a faire morning, as the  
*Lots* going out of *Sodome*, yet by and by  
when they least thought of any such ma-  
ter, they were all sodainely destroyed.  
When *Nebuchadnezzar* was most bragg-  
ing and thought himselfe most safe and sur-  
e, sodainely (neuer dreaming nor once sus-  
pecting any such thinges) was he pulled  
on his knees. The Rich man thought  
himselfe neuer more like to haue lyue  
then when he so busily made such gre-  
uous prouision, and layde vp store for man-  
y yeares: yet was his soule sodainely raked  
from him the very same night. And wh-  
knowest thou o man! that trustest  
much

much, and puttest off till the last day and  
 howe, whether that day and howe may  
 not come as sodainely on thee, and as  
 ynlooked for, as it did on any of these?

*Augustine* and *Ambrose* did write  
 one of them to the other, what his opi-  
 nion was concerning the state of an olde  
 Adulterer which in their time, as he was  
 going in the night time to his Whoore,  
 passing over a Bridge in his way, fell into  
 the River; and so being drowned, was  
 taken away sodainely in the very pur-  
 pose of his wickednesse, hauing ney-  
 ther hower, halfe hower, nor minute,  
 to crie God mercie, to repent and to  
 pray in.

*Ioannes Riuus*, a learned Writer, and of  
 good credite, affirmed that in his time,  
 and in a Village of his country, two olde  
 men lying with their Whores whom they  
 had aforetime haunted, in one and the  
 selfesame night dyed, sodainely taken as  
 it were with the maner; hauing likewise  
 neither hower nor halfe hower to prepare  
 themselves in: for the one was sodainely  
 stabbed to death; the other was taken  
 with a sodaine Apoplexie, whereof he  
 presently gaue vp his Ghost.

And

And what knoweth any of vs all, of what greater priuillidge hath any of vs all, but that we may be sodainly preuented, & caried away in the midst of our sinnes, as these were? And whether we haue not the like examples of such hastie deathes heere in England, whereby many of vs haue been disapoynted of these two or three howers at their last end, to make vs readie in, I report me to the deathes of *Earle Godwin*, and *Grimwood of Hitcham*, whereof the Earle after he had trayterously slaine the brother of King *Edward* the third, being charged afterwarde by the King therewith at *Windsore* (where he happened to sit at table with the King) he falsely denyed the fact, and for his better excuse, hee falsely forswore it; and besides all this, he moreouer tooke a peece of bread and put it into his mouth, wishing that he might be choaked thereof, if hee were guiltie of his blood; and it followed in deed according to his desire, for hee being choaked therewith, yeele vp his Ghost, and fell downe dead in the presence and sight of all at the Table, and from thence was had to *Winchester* to be buried. And likewise the sayd *Grimwood*

Earle Godwin his sodaine and fearefull death.

, of *Hitcham* in the Countie of *Suffolke*, Grimwood  
 s all knowen to be a wilfull forsworne-man, in his sodaine  
 ted the Haruest time next after his periurie, and feareful  
 nne feeling no paine, complayning of no dis- death.  
 e no ease, being strong and able to labour, as  
 the he was stacking vp Corne, sodainely his  
 of v Bowels fell out of his body, whereof im-  
 vo o mediately he dyed most miserably.

ke v But what need I to stand bestowing  
 es o time, paper, and incke, troubling both my  
 ham selfe & tuture Readers, in setting downe  
 rous the maner of the sodaine deaths of many  
 d th men, seeing that both holy and prophane  
 y th Writers, & dayly experience it selfe, may  
 hap fully fraught, store, and furnish vs with in-  
 ) he finite examples of this sort? And what  
 better charter, priuiledge, or certaine holde of  
 efide life hath any of vs all, more then these  
 ce o cheere before recited, or thousandes of o-  
 r the thers in the like case haue had?

of, O let vs not presume therfore to runne  
 it fo on headlong in the long and hardened  
 e fire custome of our sinnes! nor to delay and  
 eele put off the reforming of our wicked lines  
 in th until the last hower: And although we be  
 e, an not stricken with sodaine death, but haue  
 to b both certaine dayes and howers before  
 my our death, yet (as I before sayd) full many  
 are

A catalogue  
of lets and  
impediments  
which oftentimes  
fall out when we  
come to the  
last hower,  
that hinder  
and put by  
that late re-  
pentance,  
which so  
many trust  
vnto.

are the stoppes, lets, and impediments  
which both may, & also dayly do fall out  
to hinder & put by this late repentance  
that so many will needes trust vnto, and  
make all their reckoning of, putting off  
from day to day, & from yeare to yeare  
till this last time approach and fall on them  
in deed: For so long as the extremities of  
sicknes do nippe and pinch our mortal  
bodies, the doloure, panges, and payne  
racking and tormenting our flesh, will  
keepe our mindes so occupied, sometime  
calling on the Physition for helpe, some-  
time turning, tossing, and seeking for ease  
in euery corner of the bed; yea, and from  
bed to bed, while strength doth serue  
sometime taking this Receipt, and some-  
times that, as the Physitions shall mini-  
ster: sometimes turmoyled and occupie  
both in minde and body by the working  
and purging of the Apothecaries drugges  
receiued, sometimes disquiet and bray-  
ling with those that are attending about  
vs, crying out on them, as though the  
vsing and handling of vs were the occasi-  
on of our greater panges and paines  
with these and such like circumstance  
are both bodies and mindes exercis-

and vexed, so long as the vigour and strength of flesh and blood are able to endure and hold out, and so busied herewith continually, that we seldome haue any rest or leasure to frame our selues to any quiet calling on God; to any repentance, or vnfaigned and zealous crying for mercie: for if we sometimes endeavour our selues to begin to go about it, yet behold one thing or other soone striketh all out of minde; and disturbes vs so, that neuer a whit the better: But if after the powers and senses of our bodyes be once worne and weakened, and the feeling of the extreame dolours and pangues of the sicknesse be mittigated, wherby the body after a time of wrestling and wearying of it selfe is now somewhat quieted, and so the minde more settled, we then begin againe to take better holde, yet still on either the care of children & wife, for want of sufficient provision for them, or griefe to depart from them, or the remembrance of landes, goodes, houses, and possessions, and other worldly treasures; the loue, liking, and delights whereof haue possessed our heartes all our life time before, will now so afresh enter and trouble our

Moe lets & impediments of late repentance & conuerting to God.

G.

heades



The effectes  
of choler, in  
time of ex-  
treame  
sicknes.

heades and mindes; that yet time serues  
not for to continue any such godly and  
christian exercises as we in health time  
when we should haue done it, made no  
account of, and deferred vntill the last  
hower. Sometimes are we troubled and  
diseased with melancholy and frensies,  
choler shooting vp into our braines, and  
with such crampes & convulsions caused  
by much euacuation, and such abundance  
of choler in our vaines, that hereof fol-  
lowes the natural effectes, rauinges, blas-  
phemings, vn sensible talking, wrything  
of the lippes, strange and vnaccustomed  
wrestling and turning of the necke, buck-  
ling of the ioyntes & whole body; yea &  
often times such extraordinary strength  
that three or foure men can not hold v  
nor rule vs without bondes. With these  
and such like strange effectes, are many  
men deprived not onely of the right v  
of the partes of their bodyes, but also  
their reason & right wittes, and last of a  
of life it selfe. Are not heere then lette  
and stayes enough from the performanc  
of that amendement of life, prayer, an  
crying God mercy, which we proroge  
and put off in our life times?

Put case that we be neither cut off with  
 sodaine death, nor annoyed at our last  
 end with any of these afore sayd lets and  
 impediments of strange diseases and ex-  
 traordinary effectes thereof, nor with any  
 other such like noysome & troublesome  
 circumstaunces or sicknesses, but that we  
 haue time, leasure, and quiertesse to do  
 all such things as any of vs al trusted vnto  
 at our last farewell with the world? yet  
 will that deadly enemy, that mortall ad-  
 uersary of ours *Sathan* the Diuell, at that  
 time aboue all other apply himselfe; and  
 let vs looke for no other, but what vile  
 sinne we haue committed & delighted in  
 in all our life time, that will he lay to our  
 charge, and clogge our consciences with,  
 & to bring vs into desperation with; and  
 by them, he will put vs in minde, and ter-  
 rifie vs with Gods seuerer threatninges  
 against sinne. Hee will obiekt against vs  
 that saying of our Lord Christ, *that if we*  
*would haue entred into life, we should haue*  
*kept his Commandements.* Hee will tell vs  
 that not hee that sayth *Lord, Lord,* but hee  
 that doth the will of the father of heauen, shall  
 enter into the kingdome of God. Hee will put  
 vs in minde that, *Not the hearers of the*

The Diuell  
 will be most  
 busie to hin-  
 der repen-  
 tance at our  
 last hower.

Math. 19.

Math. 7.

om. 2.  
om. 8.  
Cor. 6. 9.  
10.  
Law, but the doers shall be iustified. Hee will threaten vs, that because we haue liued according to the flesh, we shall die. Hee will cracke vs, that the vnrightheous shall not inherite the kingdome of God: and that neither Fornicators, nor Idolaters, nor Adulterers, nor Wantons, nor Buggerers, nor Thecues, nor the Couetous, nor Drunkards, nor Raylors, nor Extortioners, shall inherite the kingdome of God.

1. Cor. 5.  
1. Cor. 2.  
Apocal. 20.  
2. Peter. 2.  
1. Pet. 4.  
And that such as haue lyued according to the workes of the flesh, which are repeated vp Gala 5. shall not attaine to the kingdome of God. And that wee must be presented before the iudgement seate of Christ, and euery man receiue particularly according as he hath done in this life, good or euill: euery man shall receiue according to his workes. And that God spared not the Angels when they sinned. And if the Iust shall scarce be saued, where shall the Wicked man and sinner appeare?

When all these, and a great deale more, describing and setting foorth vnto vs the rigour of Gods seueare iustice, and the reckoning wherevnto wee shall be called, shall be put into our mindes on our death.

death-beds; and that damned *Sathan*, which all the dayes of our liues before, laboured to make vs carelesse and negligent of the knowledge, or consideration of any of these thinges, that so he might make vs the more boldly and blindly to runne headlong into sinne, shall charge vs with this, and much more like stuffe, appealling to our owne consciences for witnesse hereof, and so herevpon plant in our guiltie heartes deepe Desperation, Alas in what case shall our poore soules then stand? Would a man then for a thousand worldes, and all the profits and pleasures thereof, be brought to such a quandarie?

O thou therefore that readest or hearest this damnable and miserable state that sillie soules may be implunged into, for the better auoyding of these perilles, reade, & reade againe, meditate, ponder, and put in practise the direction, aduice, and counsayle in the beginning of this present sixt Chapter.

And take this lesson of *Ioseph of Arimathea*, that like as he in his life time had made readie a Sepulchre in the middelt

The example of *Ioseph of Arimathea*, most worthy to be imitated.

of his Garden, which was the place of his pleasure (as all Gardens of great men most commonly are :) Euen so thou in the middest of these things wherein thou takest thy greatest felicitie and delight, remember yet thy Graue, and what one day (thou knowest not how soone) shall become of thy poore soule, and afterward of thy soule and body for cuer.

The vse and  
custome of  
the Egyp-  
tians.

Remember and learne likewise at the *Egyptians*, who perceiuing the mindfullnesse of death to be a good helpe to brydle their euill actions, vsed to bring a Picture or Image resembling Death, into their great and solemne Feastes; which fearefull and ouglie sight, trembling and shaking they tooke to be a speciall occasion to keepe the beholders in sobrietie, by the remembrance of their end, which they must all come vnto sooner or later.

The notable  
and imitable  
example of  
King Eze-  
chias.

And finally, learne at the good King *Ezechias*, when thou shalt be by any occasion put in the remembraunce of death, be afraide of Gods threatninges, and sorrow a little before hand, least thou be constrained to sorrow, howle, and cry remedlesse alwayes afterwarde: for according to the old saying, *Qui ante non ca-*  
*nebit*

*abit post. dolebit*, he that will not beware  
before, shall afterward be sory. And hee Ecclesiasti-  
cus. 7. 40.  
that in all his doinges remembreth the  
end, shall neuer lightly do amisse: The  
which wise remembraunce of our endes,  
he vouchsafe to plant in our hearts, who  
hath full dearely bought vs, *Iesus Christ*,  
the righteous; to whom with his, and  
our heauenly Father, and the holy Spirit,  
three persons; and one eternall maiestie  
of Godhead, all worthy glorie, ho-  
nour, and prayse, be worthely  
attributed for euer  
and euer.  
Amen.

G 4.

Chap.



## CHAP. VII.

*The seventh Chapter conteyning the Generall  
Preseruatiue against the despaire or doubting  
of Gods mercie arysing vpon any cause  
whatsoeuer.*

**F**Or as much as it is a thing manifestly  
to be prooued by holy Scriptures,  
that a man endued with true fayth it  
selfe, may notwithstanding now and then  
be troubled and assaulted with motions  
of doubtinges, wauering; yea and of des-  
pairing: therefore for the brideling, sup-  
pressing, and ouercomming of these as-  
sautes, it shall be good to put in practise  
these fīue thinges especially.

The first  
preseruatiue  
against  
Despaire.

First, we are to thinke and consider  
thus much, that as not to murther, not to  
steale, not to commit adulterie, and all  
the rest of the Decalogue or ten Com-  
maundementes, are the Commaunde-  
mentes of God, and we are carefull, and  
strīue with our selues that wee should  
not breake any of them; least that in brea-  
king any of them, we should so highly  
offend God, that he would therefore  
powre downe vpon vs his heauie wrath,  
and

and in his indignation seuerely punish  
vs, as by many examples wee see he hath  
done to others in the like offences : So  
also it is Gods commaundement as well  
as any of the other are, *That wee beleue* 1.Ioh.3.23.  
*in the name of his sonne Iesus Christ :* and  
therefore we must thinke wee offende  
against God as greuously, or rather farre  
more greuously in violating and brea-  
king this Commaundement by incredu-  
litie, doubting, wauering, and despairing,  
as if we should shed mans blood, com-  
mit whoredome, theft, periurie, or any  
other such like notorious sinne.

O what a haynous sinne must it needes  
be to cast no doubt, nor despaire in the  
helpe of a mortall man in the time of  
need ! and yet to mistrust and despaire  
of the like in God ? As for example : We  
can settle our heartes to beleue in our  
mortall Fathers if we stand in neede of  
meate, drinke, or cloathes, wee then call  
on them : and if they promise vs any such  
things, we can set our heartes at ease,  
and count it as a thing done ; we doubt  
nothing of their good wil towards vs, nor  
of the performauce of their word vnto  
vs, wee depende vppon them, wee relye  
onely

An example  
that many  
men put  
more trust  
in mortall  
man then in  
God.

only on them and none other, and what they giue their word to do for vs, we make as sure reckoning of it, as if it were alreadie in our handes.

Another  
example  
shewing  
that many  
men put  
more trust  
in mortall  
man, then  
in God.

Againe, if we stand in neede of a peece of money as of x.li. xx.li. xxx.li. or be it more or lesse, to discharge some dangerous Bond, or for any such like vse by a set day, or to saue our bodyes out of prison; and in the meane time, before the day appointed come, some one of our honest rich neighbours, that is counted an honest substantial man, and of good credite, promise vs certainly so much money as we want, and stand in need of to serue our turne with, and bids vs trust vnto it, that before that day he will be sure to helpe; we herevpon trust his honest promise, we beleue his word, & make as sure account of it as if we had it already in our purses, and take no more thought nor care for it. O how much more should we trust Gods most saythfull, iust, and true word and promise; beleue him without all distrust, doubting, or despaire, and depende vpon him who is a thousand times more able and more willing to do vs good, and to keepe touch with vs, then

cuer

euere was, or euere shalbe any mortall earthly Father, or friendly neighbour?

The second thing in this case to be considered of is, that euery one of vs, is particularly to beleue that he is in the number of those that shalbe saued, by the merites of Christes death & passion: for the promises of saluation in Christ are indefinite, excluding no particuler man, as for example: *God so loued the world, that he gaue his onely beloued Sonne, to the end that all that beleue in him should not perish, but haue life euerlasting.* In which generall wordes, is included euery particuler beleeuing person, although he haue not his name seuerally & particularly set downe; and heere God excludeth none from his promise, vlesse through their vnbeleefe and despaire, they exclude their owne selues. If the King of *Great Britaine*, of his owne mere mercie, and motion of compassion, or at the sute and mediation of some Noble man or other that is deare vnto him, should freely pardon and forgiue all the malefactors and prisoners of any Gaile, within his Kingdomes, may we not account them very fond & foolish men, and not worthy the benefite of the

Kinges

The second  
generall  
help against  
desperation.

Iohn.3 16.

Kinges gracious Pardon, if some two or three should doubt and despaire that this generall Pardon appertained not vnto them, because their owne perticular and seuerall names were not therein specified and expresse? Euen thus is our case.

Let not therefore any illusion of *Sathan*, nor feare of our owne vnworthinesse, nor want of our perticular names, nor any other argument or reason whatsoeuer, withdraw vs from challenging our owne portions and partes of Gods most mercifull promises, of his free pardone, and remission of our sinnes: Let vs not doubt nor distrust the performauce and trueth of Gods promises.

The third  
generall  
helpe against  
desperation.

Thirdly, to comfort our selues, and to suppress *Sathans* temptations to despayring, we may further meditate and ponder with our selues these two poyntes especially: First, that seeing the Lord hath promised to forgiue our sinnes, & to put all our wickednesse out of his remembrance (as by plaine and most manifest euidence of holy Scriptures it may easily be prooued) then it standeth with his iustice and trueth, to performe the same, and  
that

that vpon such a necessitie, that he must either forgiue vs our offences according to his owne word, or els we must count him vnfaithfull for the breach of his promises; or els (which were horrible to thinke) iudge him an hypocrite or a dissembler, if he should pretend one thing, and intend another; or at the least wise vnconstant in altering and changing that which he hath spoken with his owne mouth, & so to be thought (which is monstrous) to be vniust: For the second poynt, we may consider likewise to our comfort, and to the weakning & ouerthrow of all desperate conceites, that *God hath alreadie punished Iesus Christ for our offences, & therefore can not in iustice punish them againe in vs. We offended, and Christ was punished for the same. What soeuer in iustice God could either demaund, or man owed, that paid our Lord Christ. Man ought to die, Christ satisfied for the same: Man ought to haue borne the heauie wrath & displeasure of his father, Christ did beare the same: Man ought to haue bin cast downe into hell, Christ satisfied for that also: yea, he so fully contented, payed, & pleased God the Father, for all what soeuer*

Esai. 75.

what soeuer could be looked for at mans handes, or what soeuer man could be charged with, that Christ performed and discharged.

the



the Lord could looke for at mans hands, that the Father himfelfe acknowledged, and in thunder from heauen confefled the fame, in the hearing of many witnesses present; and hearing the same at the baptizing of our Lord *Christ* by *Iohn Baptist* in the Flood *Jorden*: And so all faythfull beleeuers hereof, are hereby fully and freely acquitte and discharged from all debt of sinne they owed vnto God, for euer.

Why should thou then, *ô Sathan*! so busily charge vs with any such matter, to driue vs into desperation, seeing that *Sublata causa tollitur etiam & effectus*? The cause whereby thou so vrgeest desperation by *Iesus Christ*, being taken away, the effectes also must needs then cease.

The fourth  
generall  
helpe for  
the auoy-  
ding of des-  
pairing.

The fourth thing to be vsed and practized for the better auoyding of Despaire, is that at what time soeuer wee feeble our heartes through *Sathans* craftie suggestion assaulted and molested with this venomous sting of Desperation, we should then straight way conuey our selues into some quiet and secret place, and there in some humble maner powre out our hart before God with inward harty, & zelous prayer,

prayer, desiring him of his infinite mercies to worke in our heartes increase of fayth, and to suppress and vanquish all our vnbeleefe, and vtterly to expell from thence all despaire.

The fift and last Remedie that now I purpose to handle heere against Desperation, is that we frame our selues carefully, diligently, and with godly zeale

The fift generall helpe against desperation.

to vse, and oftentimes to frequent such godly meanes as God hath appoynted and set forth vnto vs, for the obtrayning and increasing of fayth, as (ouer and besides earnest praier, last before spoken of) the vse of reuerent reading, hearing, and meditating of Gods word, and the receiuing of the Sacramentes, being holy Signes, and as it were Scales seene with

our outward or bodily eyes, which

inwardly do signifie, and set

forth to our heartes the

secret and inward

graces of

God.

FINIS.

